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The Living Church

VOL. XXXII. MILWAUKEE, WIS., APRIL 22, 1905. No. 25

But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord For he is the very Paschal Lamb which was offered for us.

W. N. Baldwin

Easter Morning

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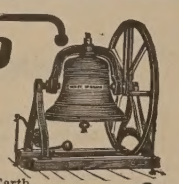

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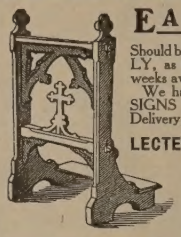

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The Magazines

The names of Harriet Prescott Spofford, Rev. Charles Wagner, author of *The Simple Life*, the late Sir Edwin Arnold, Grace S. Richmond, the story-writer, and Hamlin Garland appear in the list of contributors to the Easter Number of *The Youth's Companion*. And the contents fully bear out the promise of the announcement. There are five complete short stories of the utmost possible variety. The reader will be moved by the story of "An Easter Angel," diverted by "A Quiet Night with Joseph," inspired by Hamlin Garland's sketch of "The Doctor's Visit," entertained by "Corwin's Search for a Bed," and absorbed by a capital bear story, "The Pariah of Greyhorn." "Design in Nature," a most interesting article by the late Sir Edwin Arnold, and "What Easter Owes to Good Friday," a contribution by the Rev. Charles Wagner, make with the stories already noted, less than half the contents of this rich number.

A NICKEL FOR THE LORD.

Yesterday he wore a rose on the lapel of his coat, and when the plate was passed, he gave a nickel to the Lord. He had several bills in his pocket, and sundry change, perhaps a dollar's worth, but he hunted about, and, finding this poor little nickel, he laid it on the plate to aid the Church Militant in its fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he had had a gin rickey at the Queen's, and his friend had had a fancy drink, while the cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad, and gave him a nickel tip when he brought back to him the change for the bill.

A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon, and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is He? Why, the man worships Him as Creator of the universe, the One who put the stars in order and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the Church Militant.

And what is the Church Militant?

The Church Militant is the Church that represents upon earth the Church Triumphant of the Great God the man gave the nickel to.

And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and knowing this, he put his hand in his pocket and picked out the nickel and gave it to the Lord.

And the Lord being gracious and slow to anger and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man wasn't.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living.—G. F. Raymond, in the *Toronto Star*.

It is said of Hannibal, that, notwithstanding the rough rocks and craggy cliffs of the Alps, he proceeded onward in his design for Italy with this resolution. "I will either find or make a way."—*Selected*.

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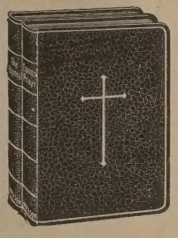

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VOL. XXXII. MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 22, 1905. No. 25

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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FOR EASTER.

HOW graphically, and with what a touch of poetry, is the Easter fact in its relationship to light set forth in this fragment from the narrative of the Resurrection: "As it began to dawn toward the first day of the week!"

An age-long darkness drew near to its final and permanent close. A day was at hand that would never end, a day illumined with a light that would never fade. It was an extraordinary transition that waited to be ushered in, on that Easter morning, "as it began to dawn toward the first day of the week."

The world had gone to its rest the night before, as it would never go to its rest again, in darkness. True indeed, the all-atoning sacrifice had been offered on Calvary; but light could not emanate therefrom, so long as He who had offered it remained dead in Joseph's tomb. Associated with Calvary was darkness—"from the sixth hour there was darkness over all the land unto the ninth hour"—and the shadows remained through Easter-even. So long as the tomb was closed and sealed, even the body of Christ lay in darkness. Good Friday and Easter-even belonged to the world's long night: to its last hours, however, for in them sparkled the glimmer of an approaching dawn.

The new beginning was on Easter. The dawn of the first day: symbol indeed of what Christ's Resurrection was and is to the world; literally a new creation, as when at the first God said, "Let there be light: and it was so."

The night which preceded the Easter dawn had been age-long; so also shall be the day that followed. It is a day that can have no end, so long as the world shall last. From then, now, and forever, men may live in the light, toil in the light, suffer if need be in the light, die in the light. All things are changed. It cannot be as it was before. Potentially, at least, in the Resurrection of Christ was His right to say, "Behold, I make all things new." The newness, the change, the re-creation, was spiritually to be akin to that which had taken place at the beginning, when God said, "Let there be light!"

What, then, shall be the practical message of Easter to us? What *can* it be but this: a reminder of which side the dawn we stand; an appeal, that we go not back into darkness, as though Christ had not risen; a command, even from the Invisible Throne on High, that as redeemed men we "walk in the light," which attached itself permanently to this world in that hour when "it began to dawn toward the first day of the week."

The light which came with Easter is a light to illumine life; and it is a light to illumine death. We must not reverse this order, as though death were the primary consideration. The first of all Easter considerations, is the fact that by His Resurrection "Jesus Christ hath brought *life* to light."

Easter, then, throws light upon, makes visible, *the life* to which we are called as followers of One who has conquered all foes, and destroyed "the last enemy," even death.

Here undoubtedly we are in great danger of not pressing on to the full lesson of Easter. We think of Easter too much in its bearing upon death, and not enough in its bearing upon life. We forget the truth, more than once insisted upon by St. Paul, that the baptized man who lives not the Risen Life, so far as he himself is concerned, closes Joseph's tomb again and imprisons therein a dead Christ.

Nothing can be plainer than the fact, that, in the case of the Christ's first followers, it was the Resurrection of their Lord which roused, liberated, set free, all the powers of their being, and enlisted them without reserve in the service of the Kingdom of Heaven. Thenceforth for them the sole aim of

existence, the sweetest joy of life, was to serve their Risen Lord.

"Lord of Life" means more than "Conqueror of death." It means, especially, the kingly right of Him who by His Resurrection prevailed over every foe, to claim for Himself and in His service the whole life of every man. Thus the Apostles interpreted the obligation placed upon them by the Easter fact. Vain the Resurrection for the man who does not say to the Risen Lord: "I will be wholly Thine; I will serve Thee to the uttermost; I will go in Thy name withersoever Thou sendest me; to do Thy will shall be my highest joy."

Light from the open tomb of Christ streamed out upon a world, in which His followers were to work and to serve, and not to die in peace until their work was finished and their service on earth heroically ended.

Furthermore, Christ by His Resurrection has brought to the world the light that may illumine death. St. Paul boldly declares that death is abolished; by which we may understand him to mean that it is so changed, so robbed of its sting, as to be practically non-existent. This is the same truth which our Lord declared when He said: "Whosoever liveth and believeth in Me shall never die."

The old-time death, the going of men hopeless and helpless out into the darkness, is potentially abolished by the rising again of the Second Adam, the new Head of the human family. Thenceforth no one need die as men had died before, as Thomas á Kempis puts it, "torn like the mandrake shrieking and bleeding from the earth."

By the Resurrection of Christ, if men will only consent to have it so, the old-time death is completely and forever abolished. Thanks be to God, who hath taken away from death its former victory, and given unto us the victory, through our Lord Jesus Christ. B.

THE CERTAINTY OF THE EASTER MESSAGE.

JUST one thought for meditation as we approach our Easter festival: the thought of the absolute certainty of its message.

There is one great hunger of the soul, one passionate yearning, which it longs to have satisfied: to know of a certainty whether there is a future life; to look out beyond the present and see what lies on the other side of the grave. Death is something we must all face; we draw nearer to it every day; it is inevitable for each of us. And there is hardly any of us whom it has not already closely touched: some friend or relative it has taken from us, some one whom we have loved long since and lost—is it only for a while? Shall we meet these dear ones again? Or have we loved them for a day, to know them no more? And there is sorrow in the world, too: poverty, sickness, suffering, injustice, misery of every kind; we meet with it ourselves, we see it in others. Is there another life, where all this is to be remedied?

Yes—this is the soul's deepest yearning—to *know* about these things. Our very faith in the existence of God hangs on the answer; for if all that is unsatisfactory in life is not to be made perfect hereafter, how can we still trust in a God of love? If we have loved and labored for others to no purpose, only to have the heart torn and wounded at last by separation, what a cheerless, hopeless world this is!

Is there, then, another world? Is there an endless life? Or is the grave our only goal? How men have wrestled with that problem! How they have reasoned, and weighed probabilities, and wrung hints from nature, and forced longings into opinions, and tried to turn opinions into convictions, and yet they have not really known!

Outside of Christ, we never can know. One often thinks of the testimony of nature: the morning succeeds the night; the spring time follows the winter; the blade comes up from the buried seed; these illustrate a faith in the future life; but of themselves they prove nothing. Nor does our human reason give any positive answer; *hopes* only are offered, reasonable hopes—but we want more than a hope, we want certainty.

That certainty we have in Christ Jesus. "Now *is* Christ risen from the dead" is the way St. Paul sums up the apostolic message. There can be no doubt about it. "He was seen of Cephas, then of the twelve; after that, He was seen of above five hundred brethren at once; after that, He was seen of James; then of all the apostles. And last of all He was seen of me also." And so I *know*, the apostle seems to say; I do not argue, I state facts. "Now is Christ risen from the dead, and become the first fruits of them that slept." I *know* that death is not the end of all things; it is the beginning of a new and perfect life. I am sure of the existence of the world to come; I know that *there* will be found endless perfection of being, that *there* all the sickness and suffering and sorrow of this world will be done away. I am certain that in the land of light there will be the meeting of friends again, the knitting together of the old love. I know it, because I know that Christ my Lord rose from the dead, and because I know that His resurrection is not a separate and isolated event, it is the pledge of ours. He became man, lived our life, died as we die, was buried, rose again in His human nature, and in that nature ascended and sitteth on the right hand of the Father. Because He lived and died and rose as man, all men shall rise as He did. He is the first fruits of them that sleep. As the wave offering of the first grain of the harvest is the pledge and sign of all the crop that is yet to be ingathered, so the resurrection of Christ is the assurance that we, too, shall rise, and live in Him.

The Christian, then, is absolutely sure of this about which other men can at most but be hopeful. We do not have to reason out our belief; we believe because we have a certain testimony. Those early disciples were witnesses who had seen and handled; we feel that men who spoke and acted as these did could not have been mistaken; we know that such wonderful works as they wrought could not have been done by deluded, fanatical enthusiasts; we see, after all these centuries, that no such mighty influence as that of the Christian Church could have had its origin, say in the easily exploded dream of an imaginative woman. Its wonderful power is proof of its foundation in substantial reality. So, then, we do not reason about the life to come; we know. Merely to "speculate about a future life seems a terrible trifling with human hearts. Those who feel their hearts bound up now as much as ever with the hearts of those who are entered into rest cannot argue about immortality. That is a frightful insult to a heart that bleeds at the thought of what it has lost. The Church does not argue. To those who are hungry to know their dead again, she has no controversy, no syllogisms, no hair drawn arguments, no fine spun probabilities." She points to her Lord, who rose from the grave, appeared among His disciples, tarried with them forty days instructing them in the affairs of His Kingdom, and then "while they beheld was taken up, and a cloud received Him out of their sight." We need to be reasonably assured of the fact of Christ's resurrection, and we do believe that it is as certainly and undeniably established as any event ever recorded in history; but being sure of that there are for us no more arguments. When we know this, we know all the rest.

Yet there is one more question: Suppose there is a future life: shall *we* enjoy it? shall we be fitted for it? You and I—we are sinful; we know our utter unworthiness: how can we ever enter upon the life of eternity in the presence of God? We to whom prayer is so hard, who with difficulty fix the mind for a few moments on heavenly things; we who find devotion a task, meditation almost an impossibility—how shall *we* be made ready for a life of unending worship and adoration? We who are so full of faults, who have so many failings and shortcomings, whose hearts are so easily filled with anger or resentment, who are so often jealous or envious or discontented, who are so quickly offended, so ready to find fault; we who live in the world and are too readily satisfied with its lower standards, who often think more of earthly success than of the heavenly riches, who work and plan for self, with so little thought of others; we who have, so many of us, been guilty of grosser sins that sap the spiritual energies and leave the mind a prey to evil thoughts—how shall we ever become possessors of everlasting life, though we know there is such a life?

The answer lies in the remembrance that He who rose and ascended was victor not only over death but over sin. He for whose glorious resurrection we praise God at Eastertide is "the very paschal lamb that was offered for us, and hath taken away the sin of the world; who by His death hath destroyed death, and by His rising again hath restored to us everlasting life." He lived our life—lived it in perfect obedience—offered the sacrifice that we could not offer ourselves and reconciled us to God; He left, too, a fountain for sin and for uncleanness; He gave us the germ of a higher and better life, which begins to develop in us here and now, if we but accept His sacrifice, use His grace and seek to live in His spirit—and the good work which He hath begun in us will continue hereafter in never ending advancement until at last we wake up after His likeness and are satisfied. He gives us the assurance of heaven here-

after; but He does even more than that, He leads the way to it, and pledges us His help on the journey.

Oh, the inspiration of it! Life has for us a new meaning, work has a new incentive, when we know that there is something to hope for, something to press forward to; that the prize is surely there to be won. To be assured that the struggle will issue in triumph—that gives spring and cheer in the midst of the contest. Though I fail here, I must keep up my courage, some day I shall succeed; though I falter, then I shall be firm; though I fall, I need not lose hope, for if I press on I shall at last stand steadfast; I shall have life, but, more than that, in Christ's triumph over sin and armed in His strength, I shall have victory. He whom I try to follow here has won for me and even now helps me, and there I shall find Him at last, and rest in the perfect peace that succeeds the strife and battle. Death is not merely lost in life, it is swallowed up in victory.

H.

THE leading editorials in the *Spirit of Missions* for April treat of the pressing importance of the financial crisis which confronts our missionary work. It is cowardly for the Church to evade this crisis. There was great enthusiasm manifested for missions at the General Convention of last fall. The Convention itself took steps looking to the expansion of our missionary field. New bishoprics were founded in Cuba and Mexico, involving new obligations toward those neighboring republics. Since that time, the obligations of the American Church Missionary Society in Brazil and Porto Rico have been assumed.

But the enthusiasm of the Church seems to have exhausted itself before the pocketbook was reached. It is essential that pecuniary obligations for the field should be made in advance. If the Church fails to make good the obligations which the Board has made in the name of the Church, two things are made inevitable. First, the necessity for making good the year's obligations, sends the entire deficit thus created over, as a debt, to the next year's budget; secondly, the appropriations for the next year must not only be curtailed in the ratio that the Church has defaulted on her obligations for the present year, but also, beyond that, must be sufficiently lessened to allow for payment of the deficit thus carried over.

It seems incomprehensible that the Church can acquiesce in a curtailment of our missionary work. The *Spirit of Missions* rightly, and perhaps too moderately, outlines what would thus be involved:

"Reduced appropriations would mean that some missionaries would accept cuts in their stipends, and that others would put even more of their stipends than they do now into their work. In other words, the missionaries would pay the greater part of the bill. The 1,600 members of the mission staff would pay what should be shared among the 800,000 communicants, or rather among the 2,000,000 baptized members of the Church. That is not American fair play. Reduced appropriations would mean that a community in the West is to be left unshepherded; that in the southern mountains, or in central China, or upon the African coast a mission school is to be closed, while young people who were beginning to see the light ahead would be turned back into darkness. A hospital ward may be closed in one place; in another a native Christian, who has demonstrated his fitness as a mission teacher or catechist, may be sent back to secular employment. But these would not be the most damaging results of a reduction. The efficiency of the mission staff would be weakened.

Yet the obligations for the next fiscal year must be outlined at the May meeting of the Board. Prudence must suggest that if the Church *will not* make good the obligations already assumed on her behalf, those obligations must be curtailed. The Church must face the problem as it exists.

It is unpleasant to be obliged to intrude this serious consideration upon the joyful notes of an Easter number; but praises to the risen King that involve no sense of responsibility for the work which He has laid upon us, do not come from a very great depth of the heart.

Churchmen must determine by their attitude within the next two or three weeks, what shall be the official attitude of the American Church toward the mission field, for at least a year and a half next following.

PRESBYTERIAN politics are contesting with the ethical problem confronting the Congregational Board, for the foremost place in public interest. It is a great pleasure to all those who look and pray for Christian Unity, to learn that a majority of presbyteries of the Cumberland Presbyterian Church (albeit a small majority) have acted favorably on the proposition for unity with the Presbyterian Church. Members and the press of the latter body had practically given up hope for the success of the plan, by reason of the large opposition to it that had been developed among Cumberland Presbyterians. Whether a measure to promote so great a reform can really succeed when enacted by so small a majority, is another question, that only the future can solve. That the two bodies must ultimately come together is inevitable; that a way may now be found for such action without causing serious division in seeking to accomplish unity, may be hoped, even though it is not yet altogether assured.

But the proposition of Justice Harlan of the United States Supreme Court to erect a magnificent Presbyterian Cathedral in Washington seems to strike Presbyterians less favorably. In spite of the anomaly of a Cathedral devoid of a *cathedra,* the new Berlin structure demonstrates that a Cathedral without a Bishop does not strike all denominationalists as inherently absurd. It is difficult to think what sort of service can really be given by such a Cathedral. It would seem to us on the outside to be as useful as a throne without a king, or an executive mansion without an executive. Still, our Presbyterian brethren might easily retort that Churchmen have, particularly in England, Cathedrals enough in which the Bishop has almost no authority, so that they are hardly more effective than Presbyterian Cathedrals would be. But even so, to erect a new edifice on the plea that it would not be much more useless than are some already standing, would hardly seem a project likely to arouse widespread enthusiasm. Justice Harlan's suggestion vindicates again, however, the wisdom of our own ecclesiastical authorities in Washington in planning on a large scale for the erection of a Cathedral in that city, such as may perhaps become in time an American Westminster.

And there are not wanting among thoughtful Presbyterians some who see the limitations of the Presbyterian polity, and who would cure them by the establishment of something approaching to episcopacy. Thus, the Boston *Globe,* in interviewing various Presbyterians on Justice Harlan's proposition, elicited from one minister, the Rev. S. A. Grant of Somerville, Mass., the following significant opinion:

"In some ways I think that the idea is a good one. There are many things that devolve upon a Bishop that a body of men cannot do. There should be someone a little higher to whom the clergy can go when in doubt, someone appointed by the clergy. It would bind us together as nothing else can do. We would have more weight in the religious world."

At least, it is a pleasure to recognize the larger ideas as to corporate usefulness which are spreading among Presbyterians, as among others. These larger ideas are shown both in the overtures toward reunion of separated Presbyterian bodies and also in the mere thought of such a Cathedral as that projected by Justice Harlan. It is not so many years ago that the establishment of Cathedrals among us was seriously opposed, while even now we are not so broad-minded as to be able to insure success to ecclesiastical measures requiring large mindedness for their motive power.

THE movement for "Liturgical Enrichment" among Unitarians was generally favored at a discussion of the subject last week in the Unitarian Club of Boston. The movement is commendable from all points of view. The experience of Christendom in favor of a liturgy is not apt to be disregarded permanently, even by those bodies which attach least weight to precedent or to continuity of Christian practice. Liturgical worship is only another name for popular worship. There can be no real worship on the part of the people without a liturgy. Thus it is that the idea of worship as the central theme of Sunday services has dropped out of non-liturgical conceptions. A merely preaching service substitutes the intellectual for the spiritual. The next step is the decline of church-going, by reason of the perfectly valid plea that one can read better sermons at home than ordinarily he can hear at church, and can pray in his own "closet" with greater benefit than that which may be derived from listening to the prayer, however eloquent, of his minister. The first step in checking the decline in church-going is to institute liturgical worship.

The wealth of the Book of Common Prayer is freely placed by the Church at the disposal of all Christians. It was in order that there might be perfect freedom to draw from that treasury that no copyright was placed upon the volume after the completion of the recent revision.

When sundered Christians have learned to pray alike, and

alike to make public worship their primary reason for church-going, we shall not long find it impossible for practical steps toward Christian Unity to be taken.

BY the remarkable vote of 114 to 2, the lower house of the Illinois Legislature passed last week an excellent bill relating to re-marriage after divorce. The bill provides that divorced persons shall be prohibited from re-marriage for a period of one year after the divorce is granted, and the guilty party in a divorce on the ground of unfaithfulness is estopped from re-marriage within two years. The penalty for violation of the proposed law is imprisonment in the state penitentiary for from one to three years, and annulment of the marriage.

The bill is an excellent one. It is somewhat more stringent than the present Wisconsin law, and obviates some of the abuses of the latter. In Wisconsin the year's estoppal may be set aside in the discretion of a court of record, and unfortunately there have been a number of such exceptions made by Wisconsin judges in cases in which no sufficient ground for exceptional treatment appeared to exist. It ought to be very exceptional indeed that a court should act in nullifying the evident intent of the law. The Wisconsin law lacks also the more rigorous provision with respect to the unfaithful partner.

The statement was made in the House that there are at the present time forty thousand divorced persons residing in Chicago. It is a hopeful sign that our legislators are gradually becoming impressed with the necessity for more stringent legislation for the protection of the home. We sincerely hope that the Senate will concur in this proposed enactment without serious amendment.

APPENDING the question, "How old is Bishop Lines?" a correspondent clips the following from the Newark diocesan news in a recent issue of The Living Church, italics being adapted to the question:

"In his missionary address at St. John's Church, Jersey City, last week, Bishop Lines took up the period of Celtic Christianity, giving a vivid picture of the work of St. Aidan and St. Columba, and closing it with a description of St. Augustine's arrival in 597. The Bishop had visited Iona Island and many other places of note *during this period*, and his memories of them lent much freshness and interest to the subject."

We are quite ready to smile with our correspondent at the suggestion of the sixth century visit of the Bishop of Newark which he finds in the clipping; though the grammatical construction and punctuation of the sentence are absolutely correct as it stands and would be incorrect if it had been intended to suggest such an early visit on the Bishop's part.

Most of us are caught from time to time in even more serious infelicities of expression. Thus the New York *Mail* recently declared: "Ogden Armour butchered Thursday"; upon which the Yonkers *Statesman* took occasion to observe: "Ogden must be a great success at killing time."

ATTENTION is directed to two unfortunate typographical errors in the paper entitled "Church—Man," by the Rev. Charles Noyes Tyndell, which appeared in last week's issue. In the sentence at the top of page 820 beginning "Unconsciously men utter their soul's belief in their *Manness*," the word italicised should read *oneness*. In the seventeenth line, same page, the words "leading the Truth" should read "leading *to* the Truth."

We regret that the errors should carelessly have been made.

ANSWERS TO CORRESPONDENTS.

J. B. M.—(1) Baptism should be performed with fresh water. The fad of carrying water from the Jordan and using it for successive Baptisms, is objectionable, the water being neither fresh nor pure. But the Baptism with stagnant water is not invalid; and though it is unfitting that the same water should be "sanctified" repeatedly, the act is not sacrilegious, since no permanent character is attributed to the water thus blessed.

(2) The exegesis of I. Cor. xi. 26 as being a part of the revelation to St. Paul of the words of our Lord at the institution of the Holy Eucharist, seems to us indefensible.

B.—The word *again* as used in the creed—"The third day He rose *again* from the dead"—denotes recurrence to a former state or position. Compare its use in Deut. i. 22, in II. Sam. xxii. 38, and in many examples of English literature. The use of the term to imply repetition of an act is subordinate to and later than this primary meaning.

S. S. Teacher.—Useful reference books in connection with the study of the Christian Year are Snyder's *Chief Days* (85 cts.) and *Lives of the Saints* (75 cts.).

THE BISHOP OF LONDON ADDRESSES SOCIETY WOMEN

Gives them Useful Instruction on their Duties and Privileges

PROMPT PREFERMENT TO ALL SAINTS', MARGARET STREET

Other English Church News

The Living Church News Bureau
London, St. Ambrose B., 1905

THE characteristic moral earnestness and directness and spiritual power which the Bishop of London is bringing to bear upon his great work this Lent as a missioner to the fashionable Church people of the West End, will be seen in part from the striking and thoroughly practical address which the Bishop recently gave at Bridgewater House, St. James (at the invitation of the Countess of Ellesmere) to girls and young women in London society. It is fully reported in the current number of the *Guardian* (in its Women's Pages), and herewith reproduced, though necessarily in a very condensed form.

There was a crowded attendance, Lady Brownlow presiding.

The Bishop began his address by saying that when they chose the subject of "Religion in Relation to Social Duties and Pleasures," they meant something like this: What are the laws of the Kingdom of God in regard to such duties and pleasures? And they would notice at once two things about the title—first of all, that they recognized—he himself heartily did—that there are reasonable social duties and pleasures at that end of London: "Take, first of all, the duties. I remember speaking to a young wife who was lunching with me, about the tyranny of the card-case. She said—and I felt that it was perfectly true—'Well, Bishop, I feel this: My husband goes down to the city every day, and I think it part of my positive duty that I should keep up his acquaintances and keep up his friendships for him. He is hard at work in the city, and I owe this duty to him.' It does seem to me, I confess, a very toilsome business—that card-case—going round day after day; and yet I have felt it is a social duty which many have to discharge. Or, again, when some girl who has, perhaps, 'just come out,' finds that her mother has arranged for certain things for her in society, I should say that it is positively wrong for her to derange all her mother's plans for her because she wants to spend four or five evenings, we will say, in the East End. I say also that there are social pleasures. Why should not the rich meet together at certain times in the year in London and enjoy themselves? And here I had better, perhaps, correct two mistakes which I made last time [presumably at the Duchess of Portland's]. One is about penny points at bridge. Now, let me say at once that I never told you that you were to play for penny points at bridge; I merely quoted [an] incident of [an] old gentleman who tried to help on the younger members of society by saying that, at any rate, he did not play for more than one penny a point. But my firm belief is—if it was not quite candidly expressed before—that it is far better for you girls and young married women not to play for money. I put it to you that the really wise girl in London society to-day makes it a rule that she will not play for money, and I believe that in doing that she does something which will not only help herself, but will, perhaps, help many others who are younger than herself or, perhaps, weaker in character than herself, to hold firm. And then the other point which I must withdraw is what I said in regard to its being the girls' fault that the dances were so late. I am assured on all hands—and I should like to say I have been convinced—that it is the men's fault.

"Now, then, having cleared the ground, I get on to the subject of my talk with regard to the laws of the Kingdom [of God] as they rule people in relation to the social pleasures and social amusements. And the first thing is the law of loyalty. I know that I am speaking to girls and women who have nearly all been confirmed, and I want them to throw back their minds for a moment to what I hope was the happy day of their Confirmation. I should like to put this first: Are you at this moment, and have you been for the last few years, loyal to Jesus Christ? Everything comes around to this: 'Am I loyal to Jesus Christ at every moment of the day? Am I loyal to my unseen King?' Do you say, 'Well, Bishop, I used to feel like that, but my faith has grown very weak lately, and all kinds of doubts have been put into my head, and I do not feel so clear about the Faith of Jesus Christ as I did on that Confirmation day?' Well, then, I say, do not let this Lent pass without facing those doubts. Your faith will be all the stronger if you face the doubt and difficulty properly. Or, perhaps, it is not so much any real doubt as something which is weighing on your conscience. Therefore, for God's sake, get that thing off your conscience during this quiet time of Lent. You must come back to your loyalty to Jesus Christ. Do not forget that He has never ceased to be loyal to you. Remember that saying in Browning, when the little cobbler-lad ceased his prayers because he was transported away to Rome, and God said the next morning—'I miss My little human praise.' I think that that is so very delightful, and the Lord who confirmed you on that happy Confirmation day has not forgotten you; and if you have fallen away from Him,

and given up speaking to Him, think of Him saying to you, 'I miss My little human praise.'

"And next is the law of proportion. I want you to look over your lives and see whether they have the law of proportion in them. How much time and thought is spent over dress? I am one of those who believe that it is absolutely wrong to imagine that there is any virtue in being dowdy. But still I ask you whether the amount of time and thought that is spent over dress at this end of London is not out of all proportion to the importance of the matter?

"And then pass from that and come to the question of how you have gone on with your education, and think how much will depend in the future on your value and interest to the companion of your life. At your age, of course, you must have amusement and recreation in your life, but do have your life laid out with prayer to start with, and with some reading in the morning, some bit of time laid aside to visit any one of your acquaintance who is sick, or someone who is a little dull. Have all that laid out in the day, so that at your evening prayers you may look back and see that some kind of proportion has governed the day which God has given you.

"Then, my third law is the law of charity. I have been rather surprised at the almost unanimous feeling that the competition among girls and the hurry and push of society life are some of the worst features about it, and that constantly even good girls become spiteful and uncharitable and break one of the most elementary laws of the Christian Kingdom, which is the law of charity. It is so easy to be kind to the poor; it is so easy to go and half-patronize someone who is younger than ourselves or in a different position from our own, but our duty towards our equals—those who may be even our rivals—that is what tests Christian charity.

"And then, fourthly, the law of witness. You can ruin a life quite easily, or you can uplift a character in a way that no angel can, because of your influence at a certain time over young men and boys. And I should like you to ask yourselves, 'How have I used this influence? Is there anyone who is worse for my influence or for the things that I have said or done?' Because, if so, these are sins to be confessed to God in the quiet time of Lent.

"And this brings me, in the fifth place, to the law of worship. The question which I want you to ask yourselves when Sunday comes is, 'What is the price at which I put the worship that I am going to pay my risen Lord?' The woman of the Gospel brought the very costliest box of ointment, and because it was costly she broke it and poured it upon the head of the Saviour. When Sunday comes He wants to see how much you care about Him.

"And then that brings me, in the sixth place, to the law of service. I pray for you that in some way or other you may have the extraordinary influence of service upon your characters. Do get out of perpetually saying, 'I wonder what people think of me,' or, 'How shall I enjoy myself?' It is then that you will begin to understand what life is. When I ask myself why there are rich and why there are poor, there can be only one answer. It is not because God loves one and does not love the other. It is not because we people here are favorites with God. The case is like that of two boys who are sent to school by the same father, and one has the journey money and the supplies, and the father hardly thinks it necessary to tell him that, of course, he has to share them with his younger brother. You have the journey money and supplies, and there is within half a mile of you that poor girl in a lingering illness in some poor little garret in Soho or Marylebone. It is the little things of life, the little acts of unnoticed service, that I ask you, this afternoon, to perform in the service of God.

"The next law that I have put down is the law of day by day. It is a marvellous one, and I believe there are hundreds who could never bear their lives without it. It is only one day at a time that we have to bear anything and only one to work; if they take one at a time they can do and bear everything, and they can keep quiet and cheerful. That is really the secret of doing heavy work, and the secret of bearing heavy sorrows.

"Then the next law, the eighth—is the law of intercession. I believe that by having every morning, and, if possible, in the middle of the day, a few minutes of quiet interceding for others we can help them as we can in no other way. I do not think there is any happiness in life like the happiness which comes from regular intercession, and only the last day will reveal what the power of intercession is.

"And the last law is the law of Communion. If I had to sum up in one word what would keep the Christian girl strong and brave, and charitable and loving, and unselfish and pure-hearted all through the difficulties of her life, I would say, let her be a regular and devout communicant, because Christ pours into us in His own way His own character. Will you take these words in the spirit in which I offer them? Will you take these nine laws of the Kingdom? and if you obey those beautiful laws which bind you to the beautiful world, then you will have a heaven upon earth."

An important detail in connection with the arrangements for the Church Congress at Weymouth in October next has been settled. The list of Congress preachers comprises the Bishops of London, Durham, and Birmingham.

The Bishop of London seems to have known almost intuitively whom to select for the cure of souls at All Saints', Margaret Street, in the room of the lately deceased Prebendary Whitworth, for the appointment has already been made. The priest who has been preferred to this important and famous church is the Rev. G. F. Holden, who for twenty years has been in charge of St. John's the Evangelist, Wilton Road, a chapel-of-ease to St. Peter's, Eaton Square, S. W. The *Record,* commenting on this appointment, says:

"Mr. Holden is reported to be a member of the E. C. U. . . . but, as far as we know, he does not wear vestments. Vestments, however, have been the rule at All Saints'; and there is not much doubt felt amongst those in a position to know, that Mr. Holden will continue the tradition. . . . He is known to be *persona grata* at Fulham. He preached the sermon at the Bishop of London's Lent Ordination, having previously conducted the Quiet Day for the Ordination candidates. At Oxford Mr. Holden was a contemporary of Mr. Athelstan Riley at Pembroke College."

It is thought (the *Daily News* says) that Mr. Holden will restore at All Saints' the ceremonial curtailed by the late vicar.

The Prebendal stall at St. Paul's, vacant by the decease of the Rev. Allen Whitworth of All Saints', Margaret Street, has also been speedily filled by the appointment of the Rev. E. B. Ottley, vicar of the Church of the Annunciation, Bryanston Square (old Quebec Chapel). The comment of the Protestantizing *Record* on this appointment is, that the Bishop of London seems to have a *penchant* for E. C. U. men. The newly appointed Prebendary was sometime an assistant curate at Hawarden, and later, Principal of Salisbury Theological College. He is a brother of the Rev. R. L. Ottley, Canon of Christ Church, and Regius Professor of Pastoral Theology, Oxford.

The *Miserere* of Allegri has produced such a moving impression at St. Paul's that it is now being sung there every Friday in Lent, after the 4 o'clock Evensong, instead of only on alternate Fridays, as at first.

With regard to the proposed new Hymn Book referred to in my last letter, the list of compilers there given should have also included the name of Mr. W. J. Birkbeck.

The Birmingham correspondent of the *Church Times,* commenting on Canon McIntyre's "explanation" of his attack on the Bishop of Birmingham, writes: "The Romans have made a grievous error in tactics by putting up Canon McIntyre to attack Bishop Gore, and it is now obvious that too late they have discovered the extent of their error. Meanwhile, the advertisement received by *Roman Catholic Claims* [Dr. Gore's book] is very great. All the leading book shops display the new [sixpenny] edition in their windows, and in one of the largest of the city it appears labeled, 'The Book of the Moment.'"

The Northamptonshire Education Authority, *un*like some other Local Education Authorities, has just shown by a most audacious act of illegal interference with religious instruction in Church schools that it does not intend to let Circular 512 of the Board of Education remain a dead letter in the County of Northampton. In consequence of the parish priest of Marston St. Lawrence, near Banbury, persisting in taking the children of the parish schools to church for religious instructions, in spite of the regulations of the Local Education Authority, that L. E. A. has closed the schools, without any notice, with the intimation that the children must attend the schools in a neighboring village. The L. E. A. has also withdrawn all financial support from the Marston schools. The situation thus created is regarded by the Church Schools Emergency League as so serious that Canon Cloworth, Secretary of the League, with the Solicitor to the League, has been to Marston, and thence to London in order to deal with it.

The Royal Commission, under the chairmanship of Sir Michael Hicks Beach, held its 60th and 61st sittings on Thursday and Friday last. The witnesses examined were the Bishops of Rochester and Wakefield, and Mr. H. W. Hill, Secretary of the E. C. U.

J. G. Hall.

If you come to seek His face, not in the empty sepulchre, but in the living power of His presence, as indeed realizing that He has finished His glorious work, and is alive for evermore, then your hearts will be full of true Easter joy, and that joy will shed itself abroad in your homes. And let your joy not end with the hymns and the prayers and the communions in His house. Take with you the joy of Easter to the home, and make that home bright with more unselfish love, more hearty service; take it into your work, and do all in the name of the Lord Jesus; take it to your heart, and let that heart rise anew on Easter wings to a higher, a gladder, a fuller life; take it to the dear grave-side and say there the two words "Jesus lives!" and find in them the secret of calm expectation, the hope of eternal reunion.—*John Ellerton.*

RUSSIAN MOVEMENT FOR ECCLESIASTICAL AUTONOMY

The Holy Synod Takes the Initiative Looking Toward Reform

FRIENDLY RELATIONS OF RUSSIANS WITH ANGLICANS

French Opinion Relative to Separation of Church and State

MEMORIAL GIFT TO ST. GEORGE'S CHAPEL, PARIS

The Living Church News Bureau
Paris, April 1, 1905

RUSSIA.

IN the midst of her other troubles, that which I hinted at a few weeks ago, has come to pass. How far the difficulties of the nation, and discontent at the turn taken by affairs may have had to do with the matter, one cannot say; but there may, too, be the spirit of a seeking for change in things ecclesiastical in the air in Russia as elsewhere. At any rate *this* seems to be the state of things.

It is credibly reported that the Holy Synod has petitioned the Czar to summon a National Ecclesiastical Council of the Orthodox Church. This petition is attributed to the noteworthy declaration of a number of St. Petersburg priests in the *Church Journal* in favor of an amendment of the system of Church government.

The declaration is a plain demand for the separation of Church and State. It is an attempt to return at one bound to the conditions prevailing before Peter the Great, when the Church, under the leadership of the Patriarch, directed the life of the nation in times of the gravest crisis.

A memorial had been presented during the period of the Mirsky regime. It began with, or rather emanated from, an attack on the Procurator of the Holy Synod, M. Pobiedonostseff. Starting from the premise that the essence of religion is freedom, the Memorial pronounces the support of the State to be a grave reproach and handicap in the competition with sectarian and other professions, but more important than this consideration is the necessity of the self-consciousness of freedom from worldly principles and politics, which is impossible without complete self-government. "How can the voice of the Orthodox Church withstand the free, sincere, and earnest voices of other professions of every category, while limited in respect to volition and action, and subjected to the suspicion of serving worldly and political aims and interests?"

The root of the evil, the document goes on to declare, is this fundamental error, viz., placing the power over the Church in the hands of the Holy Synod. Now the Holy Synod is controlled by a secular officer, the Procurator, and his assistant, representing the Czar. Though only two, and numerically inferior in the conclave, their representative powers give them a preponderance of influence, to which all others, Bishops and members must bow. The signs of the times clearly and imperatively require the Church to abandon its unworthy position, and to enter as a spiritual force into the arena of social life and human affairs generally.

This move, remarkable in itself, but not perhaps to be wondered at, in the disturbed state of men's minds in Russia, will be curious to watch, and interesting in its results. Should the secular power be "shaken off" as these agitators say, yet the return would not be to the old state of affairs.

When the Patriarchate was originally founded there was no question of Dissentients from the established order of things—(the Rasnoliks) nor were the hundred and one sects, now rife in Russia, existent. Men were Christians or pagans, though perhaps but very few of these of the latter class. The simple people accepted Knaas Vladimir's mandate at Kief, and followed the views of their master without a murmur. The Church was the absolute ministrant of Religion *then; now* she would share the work with any and every other profession. The work of Nicon and Peter the Great would be more or less undone. Although the authority of the secular influence in Church matter had never been defined at the beginning of the alliance, the Church, from its infancy in Moscovy, was identified with every action of the State. What brought Moscow into its position as a centre, first? Bishop, or rather "Metropolite," Peter's advice to Joan Danulovitch, when he said: "You are rich, and the small 'appanages' around you are poor. Buy them up; attach them to your Moscow possessions, and I will come and be your Bishop." This was the real beginning of the alliance of Church and State, and the Church was predominant. But can she take again the same predominance, if cast adrift from the secular power? The connection of Church and State in Russia is entirely different from any Continental concordat, or Anglican Establishment. Can the Church revert again to her old ascendancy? Time may tell, but not probably the Framers of the Memorial.

The Bishop of Northern and Central Europe, Dr. T. E. Wilkinson, while visiting the chaplaincy at Libau, Russia, had the pleasure of being welcomed by the arch-priest of the Orthodox Sobor and the priest of the Regimental church. The former, on being presented to the Bishop, said that for at least one hundred years efforts had been made on both sides to bring about friendly relations between the Orthodox and Anglican Churches, with a view to the restoration of outward unity. He was very glad of the opportunity afforded him by the Anglican chaplain of meeting a Bishop of the sister Church, and ventured to express the hope that the friendly relations hitherto existing would continue, and that these two portions of the Church would become more firmly cemented together as time went on.

It is interesting to note that one of the candidates presented to Bishop Wilkinson for Confirmation attends a Russian school, and by permission of our chaplain, with the hearty consent of the Bishop, has received instruction in religious knowledge in the ordinary course of the school curriculum from Father Brataluboff, priest of the regimental church. The latter was present on Sunday at the Confirmation in the Anglican chapel. These marks of sympathy and mutual interest are pleasant to note between Orthodox and Anglican, especially at a time when England is not considered by a great number of men, well able to judge, to be playing a particularly friendly part towards Russia itself.

FRANCE.

The debates in the Chamber on the vital question of separation are following a long course of marked variety; sometimes prosy, often violent, but always with decided expression. Pertinent phrases come from the speakers' lips, taking the form of cephorisms, as for instance—

Saith M. ch. Benoist: "If the bill were adopted in its present form, either the priest would not be free, or the State would not be master."

Another quoth: "The bill is not for separation, but for the destruction of the Church by the State."

M. Zevaes believed that "Bonaparte had seen in the Concordat nothing but an instrument of domination. All the Republicans of the old school had inscribed the separation of Church and State in their programme."

I have just returned from a journey to Spain, across France, and have had several opportunities of hearing the views of the men of France who are not of cities, and are certainly not Parisians. I do not think that anything can better convey a resumé of general feeling more clearly put, than the following conclusions of the (London) *Standard's* correspondent in Paris:

"It is very generally recognized that the separation can be nothing better than a leap in the dark. In every village there will now be two camps, one composed of those who contribute to the maintenance of the Church, and the other of the freethinkers and atheists. It would be a great mistake to imagine that the majority, or anything approaching the majority, of the French nation are irreligious. If they cannot be called devout Roman Catholics, they hold to the outward forms of their religion, and the fact that they will consider the separation as another and a supreme act of persecution is calculated to increase their religious ardor. This is certainly a danger, and it must not be lost sight of that the Roman Catholics in France, who have for the last hundred years depended on the French Government for everything except dogma, will now look to Rome."

A good deal of interest has attached itself to the brochure or magazine, *Revue Catholique des Eglises* in Paris, as elsewhere. The editors are devoting themselves particularly to the proposed object of bringing about "a better knowledge of each other between Churches and Christians" as a move towards *union*. An interesting synopsis of the different existent societies in America, France, and England is published in the issue of March 25th, of which I hope to have space to give some account in my next letter. There are fruits from this Tree. A Society has been formed (you shall hear more in next letter) in consequence of the "push" given by the *Revue*, with the same object, called *Societé d'Etudes religieuses*, having for its in-

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NOONDAY SERVICES IN NEW YORK

Large Numbers Present in Leading Churches

CHURCH OF THE ARCHANGEL IS OPENED

Various Meetings in New York

The Living Church News Bureau
New York, April 17, 1905

THE daily noon-hour services in churches in the business centers of the city have maintained good attendances throughout Lent, and while attendance figures are little in advance of those for last year, there has been evident an interest and a sincerity that is unusual. The largest congregations have been found at Trinity Church, in the heart of the Wall Street district. Here from 450 to 500 have attended service every day, and while speakers at all services have been previously announced, it has been noted that the attendance varied little because of the preacher. Many more men than women attend the Trinity services. At Grace Church, farther up on Broadway and close to some of the large retail dry goods stores, there is a larger proportion of women in the mid-day congregations than at Trinity, but large numbers of men nevertheless. The average attendance at Grace throughout Lent has been close to 400, although no announcement of speakers has been made and members of the parish staff have been heard throughout the season. Calvary Church, at Fourth Avenue and Twenty-first Street, adjoining the Church Missions House, is somewhat off the main travel lines, but has had an average of 250 at the noon-day service during Lent. The Church of the Holy Communion, in the heart of the Sixth Avenue shopping district, has had about 100 daily at the noon service, and at the Church of the Transfiguration, at Twenty-ninth Street, just off Fifth Avenue, the average daily attendance has been about 150. St. Paul's Chapel, on Broadway not far north of Trinity Church, has had about 150 daily, with a few more on Fridays, when a special preacher is announced.

The Church of the Archangel, which some consider to be one of the most unusual of the New York Church structures, was used for the first time for the service Palm Sunday morning. The church is behind the guild house and rectory, these being in one building which stands on the front of the plot. The rector, the Rev. George Starkweather Pratt, spoke at the morning service, telling something of the history of the parish. The evening preacher was the Rev. Henry Martin Kirkby, who is assistant at All Souls' Church. It is rumored that there is to come about a union between All Souls' Church and the Archangel, although the details cannot be discussed, for lack of official announcement. But it will be remembered that decision was made some time ago to sell the All Souls' church on Madison Avenue and devote the proceeds to work in some other section of the city. There was some talk of a field in the Bronx, but opinion is now general that the several hundred thousand dollars which will be realized from the sale of the Madison Avenue property will be used to remove the debt on the Archangel property, about $60,000; to provide some endowment for the Archangel parish; and to make some provision for maintaining services for the east side people who have been attending All Souls'. The rector of All Souls', the Rev. Dr. S. D. McConnell, has announced his intention of resigning when a change is made.

Archangel parish has had a varied history. It was first established about twenty years ago by the late Rev. Dr. T. M. Peters, who was rector of St. Michael's Church and Archdeacon of New York. For a few years the work prospered, but difficulties arose, property which had accumulated was lost, and finally nothing was left but the name. The Rev. Mr. Pratt, then an assistant at St. Michael's Church, about seven years ago undertook to revive the Archangel parish. He was successful from the outset. Services were first held in a hired hall, then the crypt of the Cathedral was used for a time, and finally lots were purchased for a church site. The position is strategic and the property was valuable, so that there was for a time little available for building purposes. But a plan was adopted and part of the guild hall was built and in it services were held. Gradually money was raised and the crypt of the proposed church was built and used for services while work proceeded on the church. The latter was practically completed when it was destroyed by fire and the congregation again had to worship in a hall. Work was immediately resumed and now the buildings are practically complete.

The formal opening will be Easter morning, when an altar of white marble, with mother-of-pearl and Venetian mosaic decorations, the gift of the Misses Eastman in memory of their parents, will be consecrated. The reredos is the gift of the children of the late John Oscar Marr in memory of him, and represents "The Last Supper," after Da Vinci. Bishop Potter, who has been a staunch supporter of the parish, is to be the preacher Easter Sunday evening. Both church and guild house are in a modified Gothic style. The former will seat 750. The entrance to the church is on the street floor of the guild house, as is a large reception room. A smaller entrance opens on stairs leading to the guild rooms and rectory. There are four floors above the entrance, with twenty large, light rooms. The rector's apartments are there, rooms for the parish assistants and workers, offices, and rooms for parish clubs and classes. In the basement, under the church, is a large hall with a stage, a large club room with gymnasium, and several smaller rooms.

The annual meeting of the Foreign Committee of the Woman's Auxiliary of the Diocese of New York met on Wednesday of last week in the rooms of the Young Women's Christian Association, Archdeacon Nelson of New York presiding. Bishop Knight spoke of the work in Cuba, emphasizing the need of a Cathedral in Havana. Dr. E. L. Woodward of Gankin, China, told of the new St. James' Hospital there and of the need of a church to be built on property adjoining. He said there is a Christian community of 500 or more and no place for services except a chapel seating 150. A new church such as is needed would cost $6,000. The Rev. E. P. Smith, Educational Secretary of the Board of Missions, was also a speaker.

The Church Choral Society, Mr. Richard Henry Warren, conductor, closed its tenth season with what Mr. Warren calls "recitals" in St. Thomas' Church. The same programme was presented twice, on Wednesday afternoon and Thursday evening, the latter showing, in the improved work of the chorus, the effect of the first rendering. The programme began with an arrangement for orchestra and organ of one of Dvorak's pianoforte pieces "At the Hero's Grave." The Mass in D minor by the same composer, followed. There was also heard the *De Profundis* by Gounod, and the recital closed with the first movement of Guilmant's symphony in D minor for orchestra and organ. Mr. Warren was the conductor and Mr. Will C. Macfarlane was the organist. The chorus sang remarkably well and the orchestra was effective.

RUSSIAN MOVEMENT FOR ECCLESIASTICAL AUTONOMY.

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tention *"the deepening and spreading of Catholic Doctrine,"* always bearing in mind the same point of view, viz., *Union.* From the able men, who are the moving spirits of this effort, I think we shall hear a good deal more of its work in a short time.

At the (English) Church of St. George's in Paris, which is not unknown to many Americans, a memorial to the late Archer Gurney, priest and sometime chaplain in Paris, is about to be placed. The shape this has taken is that of a "mosaic glass picture" on the upper part of the apse, representing Christ in centre, and SS. Michael and Gabriel on either side. Messrs. Powell & Sons, London (who were entrusted with the decoration of the dome of St. Paul's Cathedral), have been charged with the execution of this work. The masterly designs and procedures of this firm are too well known to require comment. The house has already done work in America, I think in Boston.

This magnificent gift is the offering of the son and daughter of Archer Gurney, who was a well-known figure in the Tractarian Movement. The mosaic will be unveiled at Evensong on Easter eve.

GEORGE WASHINGTON.

THERE is no thought more solemnizing to us in moments when we feel lost in the great crowd of humanity, as it struggles and wanders round us—when we seem like some mere atom in a vast wandering sea—than the realization that God, the Everlasting, the Father of every human spirit, created me, even *me*, with an individuality of intention and purpose that I might serve Him with a service which none other in the world can render, or in the created universe can render, because I have an individuality which belongs inextinguishably to me; the gift, therefore, which I, and I only, can render to God, and a service which none other than I can do for His body and for His Temple. I am a holy thing—my body is the temple of God. To defile it, to pollute it, and deal carelessly with this life of mine, is to deal carelessly with a holy and consecrated thing.—*Bishop Gore.*

TWO HUNDRED THOUSAND DOLLARS MORE THAN LAST YEAR'S RECEIPTS REQUIRED FOR MISSIONS

The Church Must Find this Amount Before September First

HOPEFUL REPORTS FROM THE FIELD ITSELF

THE usual review of the Church's mission field, presented to the Board of Managers last week at its April meeting, was hopeful in everything but in finances. Everywhere the work is successful; but the money is not forthcoming to pay the obligations of the Society.

At the stated meeting of April 11th there were present thirteen Bishops, ten presbyters, and twelve laymen. The Bishop of Pennsylvania presided and introduced to the Board the Bishop of the Missionary District of Cuba, who addressed the members about the conditions that he found in the Island.

The Treasurer reported a total gain of contributions to May 1st, as compared with the corresponding term last year of $21,594.33. He remarked, however, that it should be understood that, "owing to the increased obligations of the Society arising largely from the new responsibilities placed upon it at the last General Convention, there will be needed receipts of about $50,000 additional to the amount contributed last year between April 1st and September 1st, to meet the appropriations of the current year; even should this amount be secured there will still remain the deficit of 1904 of $38,000 to be covered and the restoration of the reserve of $120,000 to be accomplished to have our finances in a satisfactory condition."

The Treasurer further said that the accounts of the American Church Missionary Society had not yet been turned over, but in his statement foregoing he included the responsibilities which come upon the Society from them: he had not yet accepted the treasurership, but would do so when the accounts are turned over.

By resolution the Board of Missions expressed its hearty sympathy in the efforts of Bishop Hare to secure justice for the Indians in regard to the use of Indian Trust Funds for school work.

ALASKA.

In view of the necessity for immediate purposes for all the stations on the Yukon River and at other interior points, appropriation was made to the Alaska mission for the next fiscal year on a slightly reduced scale; the Bishop's estimate not footing up so much as that for last year.

Bishop Rowe advised the Board that he had accepted the resignation of the Rev. James G. Cameron, to take effect May 31st, and of the Rev. C. H. H. Bloor, to take effect on August 31st, and further, that Mr. G. W. Chilson will not resume duty for the next fiscal year as the Bishop's travelling companion.

CHINA.

Communications were at hand from the Bishops in China and Japan. It was reported that Bishop Schereschewsky's health continues to improve in spite of some drawbacks. He works every day, but stops long enough to go out for a ride in his jinrikisha, notwithstanding storms. Bishop Graves writes that while there is not a single man of wealth among his people, the Shanghai District will pay its apportionment in full. At the Bishop's request, Deaconess Theodora L. Paine of Cincinnati was appointed a missionary worker in the Shanghai District, and Miss Mary Reed Ogden of Philadelphia, at the request of Bishop Roots, was appointed a trained nurse for service in the Hankow District.

The contributor of the money to erect a church at Wuhu in memory of the late Rev. Dr. E. Walpole Warren has added $350 to complete the same upon the request of the Rev. Mr. Lund, the missionary in charge, endorsed by the Bishop of the District. Mr. Lund has, upon his own responsibility, purchased at a cost of 1,925 Mexican dollars a plot of land next to the said new church, giving access to a broad street, and another $150 is absolutely needed to wall in the property, so as to exclude Chinese squatters who have built straw huts on the land up to within five feet of the new church. Both Bishops in China are pleased with Mr. Lund's transaction, and he is hoping to secure help to pay off this debt which he has personally assumed. For the church in question a parishioner of St. James', New York, has given money for a tower clock, a member of the Wuhu congregation, a Chinese, has given 250 Mexican dollars for an organ, a lady in Denmark has sent 200 Mexican dollars towards furnishing a schoolroom in memory of her son who died in Wuhu a short time ago, Mrs. Ker, wife of the British Consul, has sent to Germany for altar furnishings, and the Chinese Christians have collected over $100 so far towards a font. The Rev. James Jackson writes that the changes in the neighborhood of Wuchang are so mighty that there ought to be a great step in advance in all branches of our work there.

JAPAN.

Bishop McKim speaks of the great necessity for four more men immediately, and qualified and trained women. He sends a slip from a Japanese publication which shows that it is not the missionaries only who believe that the time has come for an advance all along the line. Asks: "Is it *our* strength to sit still? Has the missionary enthusiasm of the Church no will to *do* behind it?" Says that the Rev. Mr. Cartwright feels called to work for the Japanese in Korea under Bishop Turner (English), for which work Bishop McKim thinks he has unique qualifications. The Rev. Charles F. Sweet and family were expecting to leave on April 15th for passage to America via the Suez Canal. Mr. Sweet has been seriously ill and his convalescence slow. It happens, however, that the time for his stated vacation has arrived. Moreover, Mrs. J. J. Chapman has been ordered home at once with her two children, because of the illness of one of them. She was sailing from Kobe on the *Korea* April 1st.

MEXICO.

From Mexico, Bishop Aves writes very encouragingly of his work. On or about April 10th he was expecting to move northward to San Luis Potosi, Aguas Colientes, and Torreon to Monterey. Meanwhile he was expecting to visit seven places in the State of Hidalgo among the Mexican churches. Is wishing for a good man for Monterey and another for Torreon, Mr. Black's resignation having been accepted by him.

SEABURY SOCIETY ARRANGES FOR VACATION CONFERENCES.

A MEETING of the directors of the Seabury Society of New York was held on Wednesday evening of last week in the parlors of Holy Trinity Church, Harlem. The meeting was called for the purpose of completing the legal incorporation of the Society, under the laws of the State of New York. Acting as a corporation the Society approved the holding of conferences at Richfield Springs on the dates already announced. It was decided that the conferences should be educational and spiritual in aim, and that appeals for funds for special or general objects should not be made. No fees are to be paid any of the speakers.

The incorporators of the Society, who compose its first board of directors, are Messrs. Rufus W. Frost, Henry W. Harvest, Millard F. Taylor, Charles P. Maury, Frederic C. Kurz, Henry W. Olp, Christopher C. Earl, John A. Ely, Jr., and Eugene M. Camp. The three last names were elected treasurer, secretary, and president respectively, and the general management of the work of the Society was by resolution placed in the hands of the president, who was also placed in charge of the Richfield Springs conferences.

Some details of the conferences were decided upon, and the president was authorized to invite Bishop Burton of Lexington to be president of the Woman's Conference and Miss Lucy G. Arnold of Geneseo to be its secretary. To invite the Rev. Charles A. Hamilton of St. Margaret's parish, New York, to be pastor of the Men's Conference; Bishop-elect Darlington of Harrisburg to be president of the Church Workers' Conference, and the Rev. John R. Harding of Trinity Church, Utica, to be its pastor; the Rev. Llewellyn N. Caley of the Sunday School Institute of Pennsylvania to be president of the Sunday School Conference; and Mr. Reginald L. McAll of New York to have charge of the School of Church Singing. July 31st was designated as Governor's Day, when Governor Higgins of New York State is expected to be present. The purchase of a tent, seating nine hundred, was authorized, providing special funds for its purchase can be secured.

The General Secretary of the Board of Missions, the Rev. Dr. Arthur S. Lloyd, was present at the meeting, and spoke to the board of directors. In part he said:

"The thing that delays the Church and her work is the artificial attitude of Church workers towards the tasks they have to do. I say hinders and delays, for nothing can stop the Church from a realization of its purposes. Level headed men believe in right principles. They must put those principles into effect. To do this there must be action by some cold-blooded brains, that realize what business methods are, and have the courage to organize and the grace to make organization effective. The Church wants just the thing you gentlemen have in hand. If you do, in some measure even, that which you have set yourselves to do, you will be of immense help to the Church and to missions.

"A chief trouble now is the lack of information. To spread it costs money. How much ought the Board to take out of missionary offerings, or get by special appeals, and use for such purpose? If men will inform themselves, and then tell others, entailing no expense upon missionary offerings, they will help themselves by being helpful to the Church and to Christ, and they will solve one of the biggest problems before those who carry the burdens of missionary administration.

"You men can, with God's help, change present conditions by putting righteousness and business together. I am astonished at the frequency with which many people, men especially, think that the

missionary cause begins and ends in money getting. Why may not your Society help in the task of teaching men to see that there is no development of mankind, no civilization, till men think? We don't send missionaries to the Far West or the Far East to get hold of men and women in those regions and to save them from a hell that some may believe in but about which we really know little. Missionary work is positive, not negative. China stayed in one place for a thousand years and more. It will move upward when it knows Christ. The Jap is a different man when he gets New Testament teaching into his head. Religion is civilization. Christ will not let us help Him unless we keep clean, and we want to keep clean because we want to help Him. The Church has need for aggressive work by men —men of your age and experience. You have proven yourself by your work in the Bronx. Prove yourselves now by your work in a larger field."

DIOCESAN COMMISSIONERS FOR SUNDAY SCHOOLS.

By the Rev. George Lloyd.

THE widespread interest in Sunday Schools that is now apparent, both in the denominations and in the Church, is one of the hopeful signs of the times. This new interest is coincident with, if it is not the direct result of, the general decay of family religious instruction, and we naturally turn to the Sunday School as offering the best opportunity—if not, indeed, the only alternative—of meeting successfully the irreligiousness of the age, and of combating it and correcting it. The discussions one sees and hears in religious associations and conferences, and in the religious press of the country, augur well for the future. The common effort seems to be to find a plan by which the purposes and aims of Sunday Schools will be more perfectly fulfilled.

There is general agreement as to the importance of Sunday Schools; that they have been useful in an eminent degree; also that they are as useful as they have ever been, and that they will continue to be useful in the future; but that they are accomplishing in actual results what they were designed to accomplish, and what they may accomplish, even under existing conditions and in their present relation, few will assert. It is an occasion for wonder quite often that they do not accomplish more, and, to call attention to the paradox, it is also a matter of wonder that they do as well as they are doing. The majority of churches do not seem to have their Sunday Schools well in hand, which may be cited as a reason why the results do not measure up better than they do, while the jejune and antiquated methods of instruction, the neglect of many ministers, and the hazy ideas of the average teacher as to "what he is there for" make the showing of the Sunday Schools most creditable indeed. The writer is fully persuaded that if any other institution were managed and treated as is the Sunday School it would not survive many years. The fact that it does survive and is vigorous, in spite of its ill-management and treatment, is sufficient proof that it is capable of performing in the regular operations of the Church wonders greater than we can estimate.

It would add to their efficiency, the writer believes, if Sunday Schools were amalgamated with their churches, if they belonged to the churches, and were a part of them, instead of sustaining, as at present, an incidental relation to them; and if they were in immediate charge of the rector or minister. Objection will be made to the latter suggestion on account of the pressing work of the Sunday services, etc., which may be met by calling attention to the fact that no work can be more important than this of the Sunday School, and none can have priority of claim upon him. This would put the rector where he certainly belongs, at the head of the instruction department of his church, it would give him a better acquaintance with the teachers and their work, and the inestimable opportunity of catechizing the school upon the lesson of the day. He would also find occasion frequently of giving instruction to the entire school in the things that pertain to both Church and Kingdom. It would be his school in the best sense of the word, and he would not be regarded as a visitor, as he now is.

But the time has fully come for a new departure, and for a new diocesan officer, who may bear some such title as the one placed at the head of this article. Such an official would prove, in the writer's humble judgment, exceedingly useful in the solution of our pressing problem, and the results of his work would be immediate. A new impulse would be given to the work of the schools, greater efficiency would mark the instruction, teachers would find a new stimulus for and in their work, and not the least service of such official may be found in reducing the "helps," "leaflets," and "quarterlies" to something like uniformity in the Diocese, which would, many think, be clear gain.

His duties would include the following: He would visit each school of the Diocese, so far as possible, each year, when he would make observations of the excellency of the work of the school or otherwise, and when he could meet and speak with the teachers—and in certain districts it would be possible for him to hold what may be called teachers' institutes, where he would naturally be a teacher of teachers. Such gatherings would prove to be of great value to all the teachers of the schools represented, they would be mutually stimulating, and from the exchange of views and opinions the best methods and order may be learned. These would be as helpful to him as he would be to the teachers.

But consider what such a visit would mean to the average school! It would quicken its work and spirit in a way that we seldom or never see now. Teachers and scholars would anticipate his coming by diligent preparation, children would vie with each other in answering his questions, a new motive would be created for prompt and regular attendance and Scriptural knowledge would increase—in some thirty, in others sixty, and yet in others a hundred-fold.

But there would be other good results. Such commissioner may, if the rector so wished, occupy the pulpit at one of the Sunday services, and in this way he would call the attention of that church and community directly to the work and character of the Sunday School itself. (Many of our communicants, it is to be feared, do not know that they have a Sunday School belonging to the church.) It would emphasize the importance of the school more than any exhortation from the pulpit by the rector, it would elevate its character, and vest it with a dignity that it does not now have. It would go a long way toward curing the indifference that now so seriously affects Sunday School work, and makes progress so difficult, and paralyzes individual effort. It would set foremost in the pursuit of learning that which relates to spiritual life and salvation, upon which our fathers insisted. They put the Bible and the Catechism first, to be followed by the day schools as a useful part of education. The work of a diocesan commissioner would assist in restoring the older (and better) order.

Nor is this all. Such commissioner would make reports to his Bishop from time to time, upon his visits and observations, and in this way he would supply the Bishop with just the information that he should have. Addresses at the annual convention or council, furthermore, would bring the work of the schools directly before the official body of the Church, and a revival would be seen all along the line that is greatly to be desired.

But whatever the plan for the solution of this problem of religious education may be, it is undeniable that great multitudes of Sunday School scholars do not study, or even read their Bibles. It is appalling, when one seriously studies the question, how long boys and girls can attend Sunday Schools and how little they learn. What they do learn is usually by chance, without personal or mental effort. The writer asked one of the classes which he conducts at one of his missions, if they had read the story of the Crucifixion, and out of some twenty-eight present only two had read it. It is this neglect of the Scriptures that brings into bolder and clearer relief the importance of Sunday School instruction, and some plan, systematic and definite, practical in its working, and which will hold steadfastly to the theory that Sunday School instruction is vital to Christian character, is surely demanded by the exigency of the times. The government and order of the Church make such a plan as here suggested both possible and practical, and it need not be long until the Sunday Schools of our Church may become "fair as the moon, clear as the sun, and terrible as an army with banners."

Oh, that our new-born piety every morning might match with our new-born "mercies!" Oh, that we could perceive, each morning, all the dear faces that meet us—the familiar affections, and all that nature paints, and all the happinesses which bestrew our path—and all God's forgiveness, and all God's favors, and promises, and God's presence—as "new" things, to be taken, to be studied, to be admired, to be echoed back in praises and homage—just as a star new created! A creation! a creation for me! We shall best take our reflection of God, and be like Him, if we are always trying to go on, every day, to some "new" thing; some "new" attainment in the Divine life; some "new" work done, and dedicated to Him; each "new" morning finding its echo in a "new" trait of holiness! And oh, what a standard we should set! to what heights we should reach, before the year is over!—*J. Vaughan.*

Helps on the Sunday School Lessons

Joint Diocesan Series

Subject—"*The Mighty Works of Our Lord and Saviour Jesus Christ.*—Part I.

By the Rev. ELMER E. LOFSTROM

THE INFALLIBLE PROOFS OF HIS RESURRECTION.

FOR THE FIRST SUNDAY AFTER EASTER.

Catechism: XVI., "Parts." Text: I. Cor. xv. 57. Commence "Thanks." Scripture: I. Cor. xv. 1-21.

FOR the Scripture lesson which we study to-day as a summing up of the infallible proofs of His Resurrection, we take a letter written about 27 years after the first Easter day. None of the Gospels, which we have, had at that time been written. Not until three years later did St. Matthew write his account of that wonderful morning. As yet there was no need of a written account. There were yet living most of those who had seen the Lord after that He was risen from the dead. The apostles who went everywhere where there was a church of disciples, had themselves been trained by the Lord Jesus. The presbyters who watched over the flocks had themselves been taught and trained by those apostles.

While St. Paul was making a prolonged stay at Ephesus, there came word to him that there were some of the disciples at Corinth who denied the fact of the resurrection from the dead. The words we study are what he wrote in answer to them. His main argument (v. 12 ff.) is that, if the dead are not raised, then was not Christ Himself raised. But as there can be no possible doubt that *He* was raised, it must also follow that the dead "in Him" shall also be raised, because He was the first-fruits of them that slept.

Before coming to that main part of his argument, however, he had recalled to them the main facts of the Gospel which they had received from him. That "Creed" had called over the same facts which we now recite in the Creed up to that of the Resurrection. He adds, however, the proof of the Resurrection. He refers to the various witnesses who had themselves seen the risen Saviour, most of whom were still living at that time, and some of whom must have been personally known to those to whom he wrote.

We have other accounts of the appearances of the risen Saviour. It will be an interesting and profitable exercise to add to St. Paul's list here given, those which are elsewhere related. This will be simply adding strength to his argument. There may, of course, have been appearances which have not been recorded.

(1) The first appearance was to Mary Magdalene (St. Mark xvi. 9; St. John xx. 11).

(2) The second to the women returning from the tomb (St. Matt. xviii. 9, 10).

(3) or (4) To St. Peter (St. Luke xxiv. 34; I. Cor. xv. 5).

(4) or (3) To Cleopas and another disciple (St. Luke xxiv. 13-33; St. Mark xvi. 12, 13).

(5) To the disciples in the upper room (St. Mark xvi. 14; St. Luke xxiv. 36-43; St. John xx. 19-23).

(6) To the disciples, St. Thomas being present (St. John xx. 26-29).

(7) To seven disciples by the Lake of Galilee (St. John xxi. 1-24).

(8) To the eleven, and probably to 500 brethren, on a mountain in Galilee (St. Matt. xxviii. 16-20; St. Mark xvi. 15; I. Cor. xv. 6).

(9) To St. James (I. Cor. xv. 7).

(10) To the disciples on the Ascension Mount (St. Luke xxiv. 50).

(11) To St. Stephen (Acts vii. 56).

(12) To St. Paul (I. Cor. xv. 8; Acts ix. 40).

(13) To St. John the Divine (Rev. i. 13).

With such a list of appearances, there can be no doubt of the truth of the fact. It was even more conclusively proven to those who could themselves hear the story as told from the lips of men who had themselves seen Him. St. Paul therefore put forth the fact of the Resurrection as one so clearly proven, that upon it could be built his argument against those who denied the reality of the resurrection of the dead. He also says that it lies at the very basis of the whole Gospel, so that, if Christ be not risen, then is your faith in vain.

Having established beyond denial the fact that the Lord Jesus had risen from the dead, he goes on to show that His resurrection is a promise of our own. This he does by first pointing out that He is the "First Fruits of them that slept." We know that at Corinth there were some Jews among the disciples. There was Crispus, the sometime ruler of the synagogue, and Aquila and Priscilla, whom we know by name, and doubtless others. To anyone who was a Jew, the mention of "First Fruits" had a very definite meaning, just as if you should mention "Fourth of July" to an American boy, it would mean much more to him than an ordinary day.

Every Jew knew that for 1,500 years certain strange ceremonies had been performed on certain days each year. As we look at it now, and as St. Paul pointed out to these disciples at Corinth, we see that what they had been doing was all an acted prophecy of the Resurrection of the Lord Jesus. There are two things that show this; the time of the offering of the First Fruits, and the meaning of that ceremony. Consider what they had been doing. On that Good Friday afternoon, as the Saviour was entering into the bands of death, certain officials from the Temple went out, with a procession, into a barley field, and there tied into a sheaf some of the standing grain. It was left there tied and bound. As soon as the Sabbath was past the next day, *i.e.*, on Saturday evening, they went out again and gathered the sheaf. It was then made into meal, and from this a barley cake was made, without leaven, which was waved as an offering before the Lord. This offering was made on the day after the Sabbath of the Passover. That is to say, on the very day that the Lord rose from the dead, the First Fruits were offered. More than that, they had been so offered, on that very day, thus marking that "first day of the week," for hundreds of years. Yes, and when that which had been symbolized had actually taken place, they ceased doing it, after forty years.

The meaning of the ceremony also throws light upon the Resurrection. Before the First Fruits had been offered, no grain was harvested in Israel. When the First Fruits had been properly offered, the harvest began. When Jews heard the Saviour called the First Fruits of them that slept, they therefore understood that the harvest was to follow; that because He had been raised, so would those who were like Him be raised. The apostle goes on to explain that as the Saviour was the First Fruits, so would all those, whether living or dead, who were "in Christ" be part of the great harvest which follows. Therefore, once again, because the Resurrection of the Saviour was a fact beyond dispute, we may rest assured that the harvest of souls in the resurrection from the dead is no less sure.

AN EASTER LEGEND OF THE EASTERN CHURCH.

1st Woman—O wondrous news in haste I bring to thee!
Our Lord has risen indeed! From death is free!

2nd Woman—The Carpenter? I've heard He has been tried,
By Roman court condemned and crucified.
Within the grave He's lain for three days past,
And by the soldiers guarded to the last.
A rank imposter He; His followers gone,
In mountain caves they've hid, left Him alone.

1st Woman—Not so! Not so! My husband yester talked
With those who saw the Master as He walked,
They told him of the women who alone
At early morning found the well-sealed stone
Was rolled away. An angel sitting near
Said, "He you seek is risen. Do not fear."
They, turning, saw the Lord Himself and knew
That all He'd prophesied had now come true.
Ah, no! He lives! He lives! He lives again!
He's burst the gates of death! Has conquered pain!

2nd Woman—And should thou tell me that the eggs I bear
Within this basket here, all white and fair,
Had now, this very hour, been surely dyed
With blood spilt from the Nazarene's own side,
I would as soon believe it as the tale
Thou bring'st me here with lips and features pale.

She reached the market-place as thus she said,
And lo! the eggs she carried were blood red.
Since then believing children, Easter Day,
Dye eggs blood-red, their homage meet to pay.

Dear Lord, may I believe, nor wait to see
Thy hidden power made manifest for me,
But humbly bow the knee, devoutly say,
"Our Lord is risen! lives for aye and aye!"

Frances Gordon.

There is always time to look up to Him for His smile.—*F. B. Meyer.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE ROCKEFELLER GIFT.

To the Editor of The Living Church:

GREED of gain is the besetting sin of the American people. It is flagrantly in evidence as shown by the stock gambling, the corners (monopolies) in the necessaries of life, the proneness to countenance "get-rich-quick" schemes, the increase of pool-rooms all over the country, where the earnings of the poor are squandered.

The money power in politics is the great source of corruption. We have lately read of a "state for sale." Forty years ago the writer was told by one who seemed to speak from experience, that no act, however unobjectionable or in the public interest, could be passed through the legislature of New York unless money was used. A charge is made by trustworthy parties, that a desirable bill for the city of New York, is "held up" by the board of aldermen until $30,000 is paid. It is common knowledge that it is almost impossible to pass any measure to which the N. Y. & N. H. Railway corporation is hostile, through the legislature of Connecticut.

In the Church itself, the money power has too much control. It is a time, then, when the Church should be especially careful to keep her skirts clean, and not appear to endorse or condone any of the wrong methods which men, actuated by that "love of money" which the Inspired Word says is "the root of all evil," have been tempted to adopt. I am therefore quite in sympathy with the protest of the Congregational ministers against the acceptance of the gift of $100,000 for Missions.

Even under the Jewish dispensation one could write: "Their offerings of blood will I not offer," and one can hardly doubt that the fiery St. Peter would have said to a gift from unjust gains, "Thy money perish with thee."

The writer felt proud of the Church, and of one of her purest-minded Bishops, when he learned that the gift of a stained window was declined, for reasons satisfactory to a Christian conscience.

The charges against the iniquitous methods of the Standard Oil Company are not mere matters of newspaper rumor.

In the first place, there is the admitted fact that no one can make a hundred millions in his life time by fair and legitimate means.

In the next place, Miss Tarbell has given a minute and careful history of the doings of that company—a detailed account of many of its transactions where, if it kept within the pale of the law, it showed the company, in many specific instances, to be merciless and cruel—the embodiment of selfishness, violating that fundamental law of the Master, "Do unto others as ye would they should do unto you."

The situation is a new one, and existing laws had not sufficiently provided for it. The growth of monopolies or trusts, is a novel development of recent years, but though existing laws may not be sufficient to control them, and they manage to evade them, it is poor reasoning to count them innocent, when their merciless and evil effects are known in all their details.

But, already states are up in arms against this tyranny of money, and the President of the United States is doing what he can to remedy the existing condition of affairs—and, mark it well! the people of all parties are behind him.

The argument about small gifts, seems to the writer fallacious. All offerings are considered *good* unless known to be bad. We need not scrutinize the alms basin with its small change.

But (to take an impossible illustration), a clergyman, on his way to church, sees a man "hold up" another and take his purse. The thief, later, enters the church door. No clergyman would care to accept an offering from him, if he could help it.

Wm. Allen Johnson.

Colorado Springs, April 8, 1905.

HASTY MARRIAGES CONDEMNED.

To the Editor of The Living Church:

AS a suggestion to rectors of parishes in small towns, I enclose a copy of resolutions adopted unanimously by our Ministerial Association at South Haven. The subject was thoroughly discussed at two meetings and all practically endorsed the Church's position on the subject. The pastors represent the Methodist, Congregational, Baptist, Disciple, Free Methodist, and Union Baptist (colored) denominations, besides the rector of Epiphany Church. Our idea is that a justice of the peace should look after the marriage of divorced people and those who enter upon the marriage relation "unadvisedly or lightly."

South Haven, Mich. Woodford P. Law.
April 12, 1905.

[The resolutions are as follows:]

"Inasmuch as many events in the realm of marriage and divorce lay before public conscience a most serious problem, the solution of which involves the purity of family life and the integrity of the social fabric;

"And since it is our conviction as ministers of the Gospel that public conscience and statute law ought constantly to approach the standards set in the Word of Scripture upon this subject as upon every other moral issue;

"And, believing that hasty and ill-considered marriage is a fruitful source of domestic infelicity and ultimate divorce, and that frequently divorce and re-marriage constitute a serious moral crime;

"We, the undersigned ministers of the Gospel in the city of South Haven, desire hereby to express our disapproval of careless marriage and also of the frequent and easily secured divorce for the purpose of marrying again;

"And, moreover, wish to dissuade people who come hither upon excursion parties, and also those who have been divorced, from seeking our official seal upon their marriage vows.

James D. Carrothers, F. G. McHenry,
W. P. Law, F. M. Taylor,
C. S. Lester, Wm. H. Walker."
C. W. Lyman,

AN AUTHOR EXPLAINS.

To the Editor of The Living Church:

IN a recent issue of your esteemed paper, an extract from which has just been shown me by my publishers, the Kinkodo of Tokyo, I notice that you give a short but kindly review of my little book, *The Gospel of the Four.* I am glad that you think it likely to be useful. I found the composition of it useful to myself. I shall be glad if the reading of it should be useful to others.

I think, however, that your reviewer is under some misapprehension as to myself, and I venture to ask you to give the hospitality of your columns to a very few words from myself from the reproach, which your reviewer evidently thinks attaching to me, of making a schism in order to produce union.

Let me explain my position. I have not renounced my orders, but I have become a layman in the sense of abstaining from all ministerial functions. This I have done partly because a short but sharp illness, two years ago, warned me that I was doing too much, and partly because I felt it was right to others that a man with strong views like myself should put himself into such a position that what he said and did should not compromise others. I have no desire, for instance, that my idiosyncracies should bring trouble to my Bishop or to any Mission Board. I have not adopted my line of action out of any doubts concerning Anglican orders.

My position is best explained by my actions. Every Sunday I communicate at the 7 o'clock celebration at St. Andrew's (S. P. G.) Church. I may say that I am living quite near to it. At 9 or 9:30, according to the season, I atttend Mass at a Roman Catholic church near by. Sometimes I go to St. Andrew's Church again at 11, but not always. Three services on Sunday morning are a little wearisome to mind and body at times. I am, however, constantly present at the 5:30 Evensong.

During the week, besides earning my bread and butter, which takes quite a large portion of my time, I am trying to work up a better feeling among the "Christians of the Disruption." I enclose a prayer leaflet which I am circulating for the use of a small association of prayer that I have been able to found. The association is mainly composed of clergy, Roman and Anglican. There are a few lay persons as well, but *all* the Bishops in Tokyo—Roman, Anglican, and Russian, accept and use my leaflets. I have only this morning supplied Bishop Awdry with five additional leaflets to be sent to friends in England, and I have seen a letter from the venerable Bishop Nicolai

to a friend in which he invokes the divine blessing on my leaflets. For the rest, I try to live the life of a Christian as consistently as poor human frailty will permit.

Now, sir, if this is schismatic, I shall have to go back to college to learn Greek (with τύπτομαι for a paradigm instead of τύπτω.)

I own to being openly and frankly Roman in the sense that I see in the Papacy the rallying point round which Christianity will have to gather, and that I am frankly praying for an honorable reunion. I trust that prayer and charity may still open a way for the reconciliation in Christ of men who ought to be brothers. My position is described as a "sad" one—and so it is. It is the sadness of a man who goes on his way weeping and bearing good seed—and who will doubtless come again with joy and bring his sheaves with him.

Yours faithfully,

Tokyo, Japan, March 17, 1905. Arthur Lloyd.

Literary

Religious.

The Religion of the New Testament. By Professor Dr. Bernhard Weiss of the University of Berlin. Translated by Professor George H. Schodde, Ph.D. New York and London: Funk & Wagnalls Co. 1905.

Dr. Weiss says that his purpose "is not to construe a theological system and then try to prove it from the Scriptures; but rather to permit the Scriptures to speak for themselves."

What he has attempted in this volume of 431 pages is to give a systematic digest of the theological contents of the New Testament, always emphasizing what the New Testament says on each topic.

The Introduction deals with the Essence of Christianity and of revelation; the Sacred Scriptures; and the relations between religion and theology. Part I. contains chapters on God; the world and man; Sin and its consequences; Divine government; and the preparation for redemption. Part II. is concerned with Redemption in Christ: including chapters on Christology; and the means of salvation through Christ, or the Word and Sacraments. Part III. deals with the Realization of Redemption: Election; faith and grace; regeneration; Sanctification; preservation and Consummation; also the Church and the Kingdom of God; and the Last Things.

Dr. Weiss has condensed an enormous wealth of material into his treatise, and a properly equipped theological student can gain much from a study of its chapters. But the writer's standpoint is alien—partly German Lutheran, and partly individualistic. He is ready to accept the likelihood of many primitive parents of the human race; regards the question of the Virgin-birth as outside the sphere of dogma; considers our Lord to have been both ignorant and mistaken at times; denies any objective ascension of Christ, as distinguished from His resurrection; seems to reduce the personality of the Holy Spirit to a metaphor; and exhibits other vagaries which we have no space to mention.

Francis J. Hall.

A History of Preaching. From the Apostolic Fathers to the Great Reformers. A. D. 70-1572. By Edwin Charles Dargan, D.D., LL.D., of the Southern Baptist Theological Seminary, Louisville. New York: A. C. Armstrong & Son.

This book shows a great deal of painstaking research, and the mass of material thus gathered is skilfully put together. Four historic periods are covered, thus designated: (1) The Ancient or Patristic Age; (2) The Early Mediæval or Dark Age; (3) The Central Mediæval or Scholastic Age; (4) The Transitional or Reformatory Age. To quote from the author's Preface: "As now planned, the present volume is the first of three proposed books. It deals with the history up to and including the Reformation, the next will treat of Modern European preaching, and the last will present a History of Preaching in the United States." It is a pleasure to find a subject which embraces times and persons and characters so utterly various, treated by "a modern" and a denominationalist with generous appreciation and without the blemish of narrow-mindedness.

The Little Flowers of St. Francis of Assisi. Rendered into English Verse by James Rhoades. New York: E. P. Dutton & Co. Price, $2.00 net.

This book is a pleasant study, and will be greatly prized by all lovers of Saint Francis. Of the "Fioretti" there is no need to speak at this late day; but of its rendering into English verse it is a satisfaction to say that the undertaking has found in Mr. Rhoades not only sympathetic treatment, but a master hand.

History of the Orthodox Church in Austria-Hungary. I. Hermanstadt. By Margaret G. Dampier. Published for the Eastern Church Association. London: Rivingtons. Price, 1|6.

This is a section of Church history that will be entirely new to most Americans, and it explains the apparent anomaly of the existence in Transylvania of Oriental Churchmanship, while that of most other portions of the Austro-Hungarian empire is Western. The record is a sad story of a continued struggle for existence against Pagans, Turks, Protestants, and Roman Catholics, and of successive inroads of each of these systems upon the Orthodox community.

The Eastern Church Association performs excellent service in publishing these several volumes in which Eastern Church history and doctrine are stated for Western readers, and in view of the statement appended to this volume of the need for additional members and additional capital for the Association, we should be glad if it might be considerably extended among American Churchmen.

A second edition of Bishop Grafton's *Christian and Catholic* is already under way, from the press of Messrs. Longmans, Green & Co. The Young Churchman Co. has just published a second edition of Mrs. H. M. Morrison's *Flinging Out the Banner*, a book that has been found most useful in the work of the Woman's Auxiliary.

Biography.

The Life and Letters of R. S. Hawker, Sometime Vicar of Morwenstow. By his Son-in-Law, C. E. Byles, with numerous illustrations. London and New York: John Lane. Price, $5.00 net. 689 pp.

The vicar of Morwenstow is already a well-known character by reason of Mr. Baring-Gould's entertaining biography, published in 1876, a few months after the vicar's death. This biography, Mr. Byle tells us in the preface to the present volume, was published without the consent of Mrs. Hawker and without the advantage of access to the literary material which she alone could supply; furthermore, it caricatured its subject by exaggerating his eccentricities, so that it is rather a jest book than a serious attempt at literary portraiture.

The present authorized biography places before us a strong and unique character, who under all his eccentricity of dress, habit, and manner was a deeply religious man, with a tendency to mysticism, a devoted parish priest, an antiquarian, and a poet of no mean order.

For forty years he was vicar of Morwenstow, an obscure and remote village on the coast of Cornwall. His people, to quote his own words, "were a mixed multitude of smugglers, wreckers, and dissenters of every hue," for whose welfare, spiritual and temporal, he labored devotedly and unceasingly, and not without marked results for good.

Long residence in a position of authority among ignorant and lawless people tended to develop in one of Hawker's strong and original character those eccentricities by which he is chiefly remembered. In the words of his biographer, Hawker never took the impress of what he himself calls "the smoothing-iron of the nineteenth century," but became developed about middle life into an original mind and man, sole and absolute within his parish boundary, eccentric when compared with his brethren in civilized regions, and yet in German phrase, 'A whole and seldom Man' in his dominion of souls."

When of diseased and infirm mind and upon his deathbed, Hawker, at his wife's instance, was received into the Roman Church. This step was entirely unexpected by his friends in spite of known sympathy with Roman doctrine, and it was the occasion of much controversy.

The story as a whole is well told and of deep interest, its descriptions of storm and shipwreck will linger long in the memory; but it is too long, and might to advantage be condensed. As a specimen of book-making the volume is a delight to the eye.

P. C. W.

Fiction.

My Lady Clancarty. Being the True Story of the Earl of Clancarthy and Lady Elizabeth Spencer. By Mary Imlay Taylor. Boston: Little, Brown & Co. 1905. Price, $1.50.

In this pretty, though rather slight story, the author makes no great demand upon our attention but gives us a melodrama of the good old-fashioned sort.

The daughter of a turn-coat Whig nobleman is by him married for mercenary reasons, at the tender age of eleven, to a young Irish Jacobite peer, from whom she parts at the church door. Lord Clancarty follows the fortunes of the king across the water and does not see his child-wife for many years.

Finally, at the risk of his life, he returns to England, and after many adventures the two are reunited, and by the clemency of King William, the hero escapes the snares and dangers in which the villains of the plot had entangled him. While not of breathless interest nor of special artistic merit, the story is wholesome and pleasing, and on the whole well told.

The Lodestar. By Sidney R. Kennedy. New York: The Macmillan Co.

A pretty story of New England country life in Connecticut. Eleanor Hyde, a country girl, is educated at a fashionable school and there meets May Brinton, the daughter of a multimillionaire. Through this acquaintance the heroine is brought into a group of rich city people, and has a chance to marry the rich man; but she remains true to Hamilton King, a young and popular writer. The plot is trivial enough and most of the characters are rather sketchy, and yet it is a pleasant book to read.

Miscellaneous.

Stray Thoughts for Girls. By Lucy H. M. Soulsby. New York: Longmans, Green & Co.

This is a new and enlarged edition of a popular book for girls just leaving school. Five chapters have been inserted, one omitted, and one somewhat altered. The book is full of good, pious, commonsense advice to girls, and we know of no better present to a "sweet girl graduate" than these essays. If the precepts of these chapters were followed, our young girls would become very different from what we usually find them when they are just returned from boarding school.

Topics of the Day

THE PROOF OF THE RESURRECTION.

Question.—Can you put in brief compass the arguments for the resurrection of Christ by which I may try to convince one who is doubtful of the genuineness of the gospel records?

Answer.—First of all, let us settle one thing definitely. Jesus Christ lived and died. *There was such a Person.* Whether your friend accepts the gospels as genuine or not, he cannot believe that everything told of Christ is pure imagination; the story of His life and death is not fictitious in its entirety. Such a Person did live, and He did die.

Well, then, let us start from this point. "He was crucified, dead, and buried." It is very important to settle that fact definitely. He died after a public execution, and was buried in a well known tomb. And then almost immediately His disciples began to assert that He had risen from the dead. We need not trouble to examine in detail their accounts of the resurrection; it is enough for our present purpose to state the general fact that the apostles did assert in plain and straight forward language that their Master had risen; they proclaimed this far and wide, and declared it with such positive conviction that many believed what they said. Christ died then, and was buried, and His disciples claimed that He had risen again and appeared among them. There is no disputing this general statement.

Now if the apostles asserted positively that their Lord had risen from the grave, and if what they said was not true, why was it not the simplest matter in the world to disprove their statements by producing the dead body? Was it not in the tomb, and if not, where was it, and how had it disappeared?

Unbelievers have two theories by which to answer this question: (1) the theft theory, and (2) the theory of resuscitation after a swoon. According to the first, the disciples stole the body. This argument has been generally abandoned in our day, it is so manifestly inconsistent with the character of the apostles. Allowing for a moment that they could have stolen the body—though the tomb was guarded, and they were panic-stricken, weak, terrified, huddled together in an upper room with the doors locked—allowing that they *could,* can we possibly suppose that they *would* have done it? Their well known character, their transparent honesty and sincerity, is sufficient proof to the contrary. We cannot for a moment believe that the men who first preached the gospel were conscious deceivers. One can conceive of their being mistaken, but to suppose that they were deliberate imposters is inconceivable. And yet the theft theory was made necessary by the fact of the death and burial and the subsequent disappearance of the body. This, evidently, was gone, or it would have been produced, to the evident confusion of the apostles.

Then there is the second theory. According to this, Christ did not die; He merely swooned from exhaustion, and when laid in the tomb revived, escaped and appeared to His disciples. Afterward, He recovered from His wounds, and His credulous followers mistook His return for a resurrection from the dead.

But there is, first, the well known fact of the death, which in the case of a public execution would surely have been carefully ascertained and certified. There is, again, the difficulty as to how a weak, faint, half dead man could have escaped from the tomb. And there is the further consideration that a very brief acquaintance with such a man, slowly recovering from weakness and wounds, would have exploded any notion the apostles may have had of a triumph over death, so that they could hardly have continued to preach so confidently what sober second thought must have convinced them was untrue. Moreover, does not this theory make Christ Himself a party to a fraud? Surely, even if His return had deceived the apostles, He could not have been deceived, too, or could not long have continued so. And if not, could He have allowed them to preach a monstrous mistake? Was He that manner of man? And to look forward a little way into the future—how long after this did He live? And how during this time was He hidden? And when finally His death came, how were the disciples still deceived? And what then became of the body? Surely those who ask us to accept this explanation are putting too much of a burden on our plain, everyday common sense.

The two theories which we have just examined are direct attempts to explain the disappearance of the body of Christ. They do it by trying to impeach the honesty and sincerity of Christ or His apostles. A third theory, however, proceeds on the assumption of the absolute integrity of the disciples, but takes for granted that they were credulous and self-deceived. This, which is the popular modern explanation of the facts, we may call the vision theory. It alleges that the followers of Christ were susceptible to any strong wave of emotion, and that in accepting the resurrection they were simply victims of an hallucination. Mary Magdalene, according to this theory, while in the garden, in an hysterical, overwrought state of mind, thought she saw a vision of her Master. She communicated her mistaken idea to the apostles, and they readily caught the frenzy and soon fancied that they too saw the risen Christ. Then, honestly believing in what was really but the fruit of their own excited imagination, they announced everywhere that their Lord was alive. Fanatical enthusiasm is contagious, and it was not long before others caught the fever, and as the belief grew the details of the vision became more fixed and definite, till we have the gospel tradition, with its confusions and contradictions still showing the evidence of its origin.

This is the theory: let us examine it.

Now, first of all, there is the fact that the apostles were in a condition absolutely unfavorable to the origination of ghostly visions. They were depressed and discouraged to the point of despair. "Such hallucinations are possible only when suitable mental conditions are present, the chief of which are expectancy, prepossession and fixed idea." These were all manifestly wanting with the apostles.

Again, consider that this is not a question of one or two visions to single witnesses, but of a cloud of visions to large numbers of people. Remember, too, that these claimed not only to see Christ, but to hear Him and touch Him. Moreover, the apostles' conviction of the resurrection was beyond parallel full of results, and we have but to reflect a moment to appreciate the invariable impotency of ghost stories. "At first sight there may be some appearance of plausibility in the assertion that some crazy fanatic mistook a creation of the imagination for a reality, and persuaded others of its truth. But that considerable numbers of persons should imagine that they saw a man alive again after he had been publicly crucified, and mistake this for a reality, that they should do this on several occasions separately and conjointly, and that they should found a great institution on its basis, is an assertion which makes our reason stagger."

Can we imagine *a crowd of men* seeing a vision—would not some one have broken the illusion? And if they spoke to the ghost, can we suppose them hearing the spectre answer, and all in the same words? Or, being alike deceived into this belief, thinking too that they had felt him by touch? Or, admitting all these absurdities, that on such evidence they could have convinced any rational being of such an extraordinary statement as that a dead man had come to life again—most of all, that they could have won over hundreds and thousands to the impossible notion? And all this, when their opponents had only to open the tomb and show the dead body, in order to reveal the absurdity of the claim?

We get back, then, to the fact with which we started. Christ really died and His body was publicly buried. Where was that body? If still in the tomb, a glance at it would have pricked like a bubble the emotional frenzy of the disciples. If not in the tomb, but in the possession of His enemies, they would have seen to it that the illusion was quickly dispelled in the same practical fashion. If in the custody of His friends, how did it get there, and could the disillusionizing process have been much longer delayed? No, the body had disappeared, and the reason of its disappearance was that Christ had really risen from the dead.

There is, then, the strongest possible proof of the resurrection, apart from the details of the gospel narratives. We protest, however, against discounting these records. If they be rejected because of apparent inconsistencies, we reply that in any event of to-day half a dozen people might give as many different accounts seemingly contradictory yet perfectly capable of being reconciled and harmonized by one who was thoroughly acquainted with the facts. Or for any who doubt the genuineness and authenticity of the gospels, we may point to the witness of St. Paul. There are four of his epistles which even by skeptics are universally admitted to be genuine, and were there no other writings these four books show conclusively that the apostles believed in the resurrection of their Lord, with all their heart and soul.

But, as hinted above, most powerful of all the arguments

for the resurrection are the marvellous results that have sprung from it. How shall we explain the wonderful transformation of character in the apostles? or the influence of the doctrine on other lives? or such a miracle as the conversion of St. Paul? Results, again, in the Christian institutions that have survived through 1900 years: What shall we say of the celebration of Sunday during all these centuries? The day is a weekly memorial of the resurrection, and as such has supplanted the old Sabbath; did the change originate in an absurd error? and what contributed to the perpetuation of the mistake? What shall be said of baptism, with the constant teaching that we are buried into Christ's death, to be raised into newness of life in Him? What of the Holy Communion—could it have continued as the memorial of a dead friend, if that Friend had not also proved Himself Lord of life?

And what of the Church? Its existence is the strongest possible proof of the resurrection of the Lord Jesus. Consider "the utter impossibility of a belief in the resurrection having arisen, spread widely, been accepted without doubt, and becoming the foundation of the Christian Church on any other hypothesis than the reality of the fact." How, but on the truth of the Lord's triumph over the grave, shall we account for the Church? how explain its rapid growth out of a state of depressing bewilderment and despair? or its very organization, in confidence and enthusiastic assurance after the darkness of doubt and disbelief? What shall we say of its existence through the ages, if it be not a testimony to the truth of this on which all its work and all its teaching rested? Can all the Christian life of the past nineteen centuries have been based on a delusion and a dream?

Surely not. We believe in the resurrection of Jesus Christ, because nothing less than this great miracle can account for all the miraculous results that have followed in its train. C. F.

SUNRISE.

A DREAM OF EASTER EVE.

AFTER a very hot night, the coolness of early morning was refreshing. Very early I awoke and looked towards the east, for the large window of my room faced the sunrise. Down below the window was a little green, velvety lawn, the haven of many bird guests all the year round; but when I looked out the birds were not yet awake.

Beyond the garden wall was a road which I could not see, but I knew that it wound along the top of the sheer red cliffs, jagged and ruddy, and far below lay the sea.

I moved to the window to see the sun rise. Everything was so still. All the town was still dreaming. The early cart traffic had not yet begun. There was no wind, such as at times came rushing and tearing around that corner house, but only the hopeful whisperings of a very gentle breeze. And from the foot of the patient cliffs ascended the dreamy ripple of little waves on the beach.

O the lovely blue and grey coloring of the sea in that morning twilight! so soft and restful for tired eyes, and so full of promise. There was a line of coast to the northeast, lying silent and asleep, and above a long straight ridge of soft dark grey clouds waited, motionless, expectant of coming glory.

In the east, whilst I watched, there was a movement of light, as when one raises his eyelids who is not yet wholly awake. So the clouds, and the sea, and I, we waited and held our breath, and all was still and silent, save only the wave-voices, and the gentle breeze, and the glimmer of glowing light.

And I fell asleep, to be wakened by a glory shining in my eyes, for the sun had risen!

All the birds were awake, and were singing their glad *Te Deums*, and the little waves were sparkling in the sunshine. I could not see the far and sometimes dark coast-line, for the brightness that poured down upon it: the grey clouds were transfigured and smiling—"changed from glory into glory" as they beheld the sun in his radiance, and straight to me across the water there reached a golden pathway.

And the clouds, and the sea, and I, we knew that the sun had risen, we awoke and were satisfied.

So all that day, whilst the birds sang and the sky was blue overhead, I had in my mind the verse which tells of the hush and expectancy of Paradise some day to be illuminated by the full glory of God's sunshine, for—

> . . . "The soul in contemplation
> Utters earnest prayer and strong,
> Bursting at the Resurrection
> Into song." —*The Watchword.*

CHRIST SHALL GIVE THEE LIGHT.

Let heaven and earth
With pious mirth
Lift up their voice and sing
Exultantly,
Triumphantly,
The praise of Christ, the King.

He through the gloom
Of the dark tomb
His way hath strongly won
And death's dark reign
Of fear and pain
For evermore is done.

No longer, when our loved ones sleep,
Must we in hopeless sorrow weep
Or deem them lost forever when
The Christ hath slept and waked again.

No longer, when above our head
The darksome shadows overspread,
Shall we with shuddering terror tread,
For, though what erst was rayless night,
Throb flashing beams of fadeless light;
The splendor of the cloudless day
Thrills through the darkness of the way,
Since He has trod the path before
And rent the gloom for evermore.

Brownwood, Texas. (The Rev.) Jno. Power.

EASTER CAROLS.

I.

The April showers have waked the flowers,
The sun's first ray this Easter Day
Has dower'd with grace each primrose face:
Each pendant bell in woodland dell
Of wind-flower frail bids all things hail
The Lord, the Master of the Flowers;
He, risen to-day, doth tread the way
Where Spring-flowers' grace adorns the space:
The soft winds rise in gentle swell,
Nor do the birds or insects fail
To add their voice to praiseful glee
Rippling through earth and over sea,
In one glad Alleluia.

And shall our hearts not rise to-day?
Have we no flowers to deck the way?
No voice to raise in laud of One
Who all our joys and peace hath won?
O, Risen Lord, we pray Thee hear
The praise we breathe in love and fear;
We cannot rise from earth's low place
Unless Thou, with Thy touch of Grace,
Shalt quicken us to rise and sing
Glad Alleluias to our King.

Oxford, 1905. I. R.

II.

Rise heart, and take thy part,
The whole wide world to-day
Is gay.
The trees, touched by the breeze,
Do "clap their hands," birds sing,
Waves fling
Their spray in jocund play,
Flowers wake from winter's trance
And dance
With joy without alloy;
Chasing the night forlorn,
The Morn
Has come; and loud, and strong, and clear,
From bird, tree, fountain,
Vale and mountain,
We hear but this
One word of bliss,
Rejoice! Again
Rejoice!

All things find voice.
The Lord hath risen;
The Word hath left
His earthly prison.
Rise heart and take thy part;
Of woe bereft
The whole wide world is gay
To-day.

Oxford, 1905. I. R.

The return of Easter should be to the Christian life the call of a trumpet. It is the news of a great victory. It is the solution of a great perplexity. It is the assurance of a great triumph.—*Frederick Temple.*

A. Milo Upjohn.
Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which had come to pass...
And behold two of them went that same day to a village called Emmaus... And it came to pass that while they communed together and reasoned Jesus himself drew near and went with them...

"JESUS AND THE RESURRECTION."

This was the sum of their teaching,
The message that molded the world,
This was the strength of their preaching,
This was the signal unfurled
O'er the strongholds of sin and despair,
When they planted the King's standard there.

They told of the Christ who had carried
The woes of the world in His heart,
They told of the Man who had tarried
Alone and forsaken apart
The Prophet and Healer, and then
Despised and rejected of men.

They told of the Sacrifice lifted
Above the dumb, shame-stricken earth,
When the veil of the Temple was rifted,
And the new world had come to the birth,
When, behold! "It is finished" at last,
And the Holy One's Passion was past.

They told where the sacred Form slumbered,
Enfolded in silence and rest,
Till the hours appointed were numbered,
When earth held her Lord in her breast
And trembled with rapture and fear
As the time of His Rising drew near.

To the world that in darkness was lying
They told of the Conqueror King,
Whose rising is hope to the dying
Whose Death has robbed death of his sting,
Sun of the souls who were crying
For Light that He only could bring.

This was the sum of their teaching,
The CHRIST THAT WAS RISEN their theme,
This is the Power out-reaching
That touches with life-giving beam,
Hearts that are hopeless with shame,
And saves them through Faith and His Name.

MRS. J. D. H. BROWNE.

EMMAUS.

Come, Holy Jesus, be our Guest
And bless the food which Thou hast given,
Feed our starved souls with that True Bread
Which Thou in mercy brought from Heaven.
Heal our sad hearts with Love Divine;
Give strength to bear our trials sore;
And our dull souls with Grace incline
That we may love Thee more and more.
Those absent ones we miss awhile
Into Thy sacred care we give.
May we with them, in Heaven at last,
Behold in peace Thy Face, and live.

Northampton, Mass., Lent, 1905. DR. W. T. PARKER.

EASTER LILIES.

On the joyous Easter morning
All the world breaks forth in song,
Bells ring out from every steeple,
Children's voices carol long;
But beneath the happy music
I can hear, so soft and low,
The sweet chiming of the lilies
As their bells swing to and fro.

On the happy Easter morning
Earth puts on her robes of light,
Sunshine turns the gloom to gladness,
Makes the darkest places bright.
Violets bloom in all their sweetness,
Crocus-cups the sunbeams hold,
But we find the brightest glory
In the lilies' hearts of gold.

Christ is risen! Christ is risen!
O'er the earth the message flies,
And the sad have found a comfort
And the weary raise their eyes;
For the gladdest, sweetest story
That the world will ever know,
Greets us in the Easter blossoms
In the lilies' cups of snow.

GRACE E. CRAIG.

"THE TIME of the singing of birds is come"—the time when nature calls aloud to us and bids us awaken out of the deadness of personal grief, and rejoice in the new manifestation of His beauty that God is making to the world. "Behold, *I* am alive for evermore, and the dead live to *Me*." Was not this the secret saying which the new verdure was writing all over the hills, and which the young pattering leaves and singing-birds were repeating in music? It must be well to have ears to hear and a heart that could respond with a little flutter of returning joy and thankfulness.—*Annie Keary.*

The Family Fireside

EASTER CAROL SINGING AT THE "GENERAL."

BY ELIZABETH ELLICOTT POE.

A MEDIAEVAL Englishman, in dying, thought to perpetuate his memory and that of the sainted dead of his family by a bountiful bequest to Magdalen College, Oxford, part of which was to be devoted to annual requiem masses.

In the wave of religious reform that swept over England in the days of good Queen Bess and Edward VI., the singing of Easter carols in the college tower as Easter dawned from the quiet of Easter Even was substituted.

For 350 years this custom has been observed without omission, and through the changes of the centuries this quaint tradition preserved in the beautiful form of song. It has even crossed the water and been practised by the students of the General Theological Seminary, New York City. Few knew of the custom, however, beyond the students and residents of the immediate vicinity.

It is Easter morn and the city is asleep, especially Chelsea Square, where handsome brown-stones, once the palaces of the Knickerbockers, rub shoulders with towering apartment houses. And as the red light of Easter spreads over the harbor, clarion notes of a trumpet startle with the suddenness of surprise, while manly voices ring out from the battlemented belfry above the gothic buildings of the Seminary. Clad in cap and gown, the singers stand, messengers of the Easter Story. Those in the streets below listen in awe and wonder. Such awe the shepherds of Judea must have felt when the choir of angels sang of "peace and good will."

A single word cuts through the air. Then a second, and yet a third. It is the threefold Alleluia, the prelude to Palestrina's tune of Victory, hallowed by centuries of Church devotional usage. Next, the joyous words of the carol ring out. All face to the East as they sing it; to the East whence the Light of the World came. Distinctly enunciated, the young voices, vigorous and sweet, can be plainly heard on the street below—

"Alleluia! Alleluia! Alleluia!
The strife is o'er, the battle done;
The victory of life is won;
The song of triumph is begun.
Alleluia!"

Above all is the accompaniment of the trumpet, carrying the air with triumphant melody. The grasses and leaves of spring seem to add their voice to those of the boys. Next the students turn to the West and begin another song. Others are sung facing the North and South respectively, and thus is typified the spread of the Gospel of the Resurrection to the four corners of the earth.

The spectators on the street below are bewildered. A half-drunken sailor pauses on his way to near-by wharves to listen, dimly comprehending even in his bestial, besotted condition, the meaning of the songs, touched by a memory from out the garden of childhood. The Easter Message has come to him and in a most beautiful manner.

When the last carol is sung, the mellow chimes take up the strain, and downstairs the seminarians troop to the chapel where, kneeling before the "White Christ of Chelsea Square," as the marble figure of Christ above the altar is called, with the first words of the Communion Office, "Our Father," Easter day has begun.

The number of students participating in the carol singing depends on how many remain for the Easter vacation. According to an aged servant, "It would not seem like Easter if the boys did not sing."

It is a little community of noble young men who live in the ivy-cloistered quadrangle of the Seminary. They are being prepared for the service of the Man of Nazareth, whose life has so dominated the fortunes of the world, and the tidings of His Victory over Death and Darkness need telling in the great city where Vice and Want so often appear to have the upper hand.

Five hours earlier, this Easter morn, sturdy English youths have welcomed the new-born Easter day from the tower of Magdalen College. Their carol, wafted across the great waters, has won this response from the New York Seminary, in the echo of the centuries old song of humanity, "Alleluia, He is Risen!"

A MIRACLE OF EASTER.

By Mabel E. Hotchkiss.

"I SAY, Miss Phelps, dis here is Mickey. He's some better'n he looks."

The lady addressed looked up with more than merely conventional interest to see what manner of urchin bore this description calmly, then, instinctively drew back the slender hand ordinarily proffered a new arrival at the Trinity mission Sunday School.

"Mickey," or whatever his probably mythical sponsors in Baptism had seen fit to call him, was plainly uncanny. Not even the soft-tinted light from the chapel window served to lessen the unpleasant effect of his protruding mouth and ears, coarse hair and colorless eyes.

Nature, it is said, has her language, but we do not know all the intricacies of her syntax yet. On any charitable construction, it must have been accepted that the language employed in the case of the specimen in question was too severe.

Miss Phelps, with admirable quickness, substituted a winning smile for the contemplated handclasp.

"Do you know—that is, of course you can tell me the name of this season of the Church, can you not?" she questioned, kindly.

The answer was evident indeed, the very breath of the altar lilies bespeaking the Eastertide; but the latest addition to the questioner's ranks surveyed her curiously from his diminutive stature.

"Naw," he vouchsafed, hopelessly.

"Intellectual qualities to correspond," Miss Phelps made mental memorandum; but she knew that "Mickey," with the unerring eye of the gamin, had noted the withdrawal of her hand.

The catechism proceeded with some difficulty. A sort of pall seemed to have fallen upon the teacher's usually bright spirits, making her clear voice dull and monotonous.

"There is so little one can do," she was thinking in involuntary undercurrent. "What sort of training, even if it were assimilated, could offset the effects of environment for the majority of unfortunates? And 'Micky,'" she smiled whimsically, "is, without exaggeration, beyond the pale. It is safe to say that nothing short of an attending miracle could impress even one idea upon his darkness of mind."

With this reflection, mingled an irrevelant text: "Inasmuch as ye did it not unto one of the least of these my brethren—". Conflicting feelings put an unaccustomed listlessness into Miss Phelps' step as she walked away at the conclusion of the lesson—a listlessness that still lingered when, later in the day, she entered the Children's Free Hospital to distribute a small basket of violets. Passing gently from one pitiful little white cot to another, she turned her head suddenly at the piping of a child's voice.

"Mickey," it chirped with a gleeful accent, "Mickey!" She recognized at a glance, although his back was toward her, the peculiar form that approached a neighboring cot in answer to the call; it was none other than the most hopeless member of her mission class. Indeed, it was scarcely likely that he could be duplicated.

Miss Phelps waited quietly.

"Shut your eyes," she heard in the thin voice of her latest acquisition, after a time. "I learned dis, special for youse, dis mornin'."

Mickey bowed his unprepossessing head.

"Our Father who art in heaven—" his voice, low at first, rose distinctly with the prophetic words, "Thy Kingdom come."

"Yea, Lord," silently prayed another heart, "not only among these the least favored of Thy brethren, but in the hearts of the most privileged."

Then, lifting her eyes, she perceived that "Mickey" had carried the prayer to the triumphant end.

"Me brudder," he explained, as she approached. "He's had an op'ration on his troat."

"He will like the little prayer," answered Miss Phelps, in a choked voice ,"and—and I should like to shake hands with you."

As her hand closed over the thin little fingers, she observed with a thrill of joy a sort of gleam cross the queer, expressionless face.

They went out together into the Easter sunshine. The soft, suggestive beauty of the springtime lay upon the earth.

"It would have been hard to guess that the buds of the trees and the little blades of grass could actually come from the dull browns we saw a month ago," said Miss Phelps, gently.

"And," she added, to herself, with swift humility, "who shall say what beauties of thought and feeling may blossom even in the most unengaging of humans? After all, do not life's sweetest miracles lie within our very reach, unrecognized?"

THE CHOIR UNIVERSAL.

By Ray Davis.

THROUGHOUT this Lenten season we have heard the prayer for the holy Church Universal—do you ever think of the *Choir Universal* and the music it will sing on Easter day? Long before the chimes waken you with their music, the first Easter Processional will be sung in the land across the sea, and the long line of white-robed choristers will begin its march. The noble army of martyrs and the glorious company of the apostles praise God in His heaven, but the children will sing their alleluias to the risen Lord and His Cross shall lead them on. Each hour new voices take up the strain and swell the chorus. Hear the grand crescendo as they draw near—they come with slow, majestic step—the choir triumphant of the Church militant. You will not hear the last "Amen"; the singers will vanish from your sight, carrying their Easter song to the land beyond the sunset, but only when the chimes sound faintly in your dreams shall the great Recessional melt into silence, and the stars that watch above you hear the last "Chorister's Prayer."

So by a chain of praise, each voice a link, is the round world lifted up toward heaven on Easter day.

THE SEVEN SLEEPERS.

By Dorothy Shepherd.

THIS is a story of the early days of Christianity, a story which it is good to read again and ponder at this time of Resurrection, when all the earth is awaking to fresh vigor and life under the power of the approaching sun.

There were seven Christians in Ephesus, so the story runs, who, in fear of persecution for their faith, fled to a cave outside the city, and there abode, keeping up their services to the one true God, in the still retreat of their rock-hewn shrine. Their enemies pursued them, and in cruelty, walled up the entrance to the cave, thinking so to condemn these believers to a slow death of starvation.

But, praying to the Risen Christ, in whom they believed and trusted, these holy men fell into a preternatural sleep, and calmly slumbered for two hundred years, awaking in the year 447 A.D., during the reign of Theodosius II., and in this long sleep their bodies had not wasted nor their clothing waxed old. They supposed that they had slept but for a single night, but the barrier to the cave having cracked and fallen in the ravage of time, they went forth, unobservant of the plot against their lives. Still fearful of Christ's enemies, one man alone secretly entered the city to buy bread for their food.

The wonderful changes and the growth of many buildings attracted his eyes, and lo! to his marvellous wonder, above them was reared the Cross of Christ.

He entered a baker-shop, and in payment for bread offered a coin of Decius, whereupon the wonder of the baker being aroused, and the man's bewilderment during the subsequent questionings to which the curious baker subjected him, being intense, he was arrested and forced to tell his story.

In confirmation, he led forth to the cave, a band of citizens, and showed to them his frightened companions, and the place wherein they had all slept so quietly, until their enemies had perished and the Cross in which they had trusted, had been lifted high.

The Emperor listened to their story, and heard in their inspired words of faith, enough to convince him of the reality of life beyond the grave, and joyful in his conversion, they fell asleep again, to rest in peace until the General Resurrection.

Happiness, let us understand this well, is as truly our portion here as above; it cannot fail to fall within the lot of those who have chosen for their portion Him whose nature is one with infinite, unalienable Joy. God, in communicating Himself to the soul, of necessity communicates happiness; and all souls in union with Him have returned to their central rest, and are happy, in exact proportion to the closeness and fulness of their union—happy, in other words, by so much as they have within them of God.—*Dora Greenwell.*

Church Kalendar.

✠

April 23—Easter Day.
" 24—Monday in Easter week.
" 25—Tuesday in Easter week. St. Mark.
" 30—First Sunday (Low) after Easter.
May 1—Monday. SS. Philip and James.
" 7—Second Sunday after Easter.
" 14—Third Sunday after Easter.
" 21—Fourth Sunday after Easter.
" 28—Fifth Sunday after Easter.
" 29, 30, 31—Rogation Days.

KALENDAR OF COMING EVENTS.

April 26—Consecration Dr. Darlington, Christ Church, Brooklyn.
" 28-30—Laymen's Missionary Conferences, St. Paul and Minneapolis.
May 2, 3—Laymen's Missionary Conference for Middle West, Milwaukee.
" 2—Dioc. Conv., Pennsylvania, South Carolina.
" 3—Dioc. Conv., Louisiana, Tennessee, Arizona.
" 4, 5—Conference of Church Clubs, Cleveland.
" 4-7—Seventh Dep't Missionary Conference, Salt Lake City.
" 5—Dioc. Conv., Mississippi.
" 8, 9—C. A. I. L., Boston.
" 9-12—Church Congress, Brooklyn.
" 9—Dioc. Conv., Dallas, Long Island, New Jersey.
" 10—Dioc. Conv., Arkansas, Florida, Washington, Western Texas.
" 11—Dioc. Conv., Alabama, Pittsburgh, New Mexico.

Personal Mention.

The Rev. Frank M. Baum, for the past six years rector of St. John's Church, Clifton Springs, N. Y., has accepted an appointment by Bishop Wells of Spokane, Wash., to enter missionary work in that city.

The address of the Rev. H. C. Goodman is changed from Clarendon to Amarillo, Texas.

The Rev. Harry G. Musson of Indianapolis has accepted a call to the rectorship of the Church of the Advent, Louisville, Ky., where he will assume charge on the Fourth Sunday after Easter.

The address of the Rev. James W. Smith is changed from Kinderhook, N. Y., to 889 South 17th St., Newark, N. J.

The Rev. Charles S. Sparks has assumed the rectorship of St. Luke's Church, Seaford, with St. Mary's, Bridgeville. Address: Seaford, Del.

The address of the Rev. Joseph A. Ticknor is changed from Salmon Falls, N. H., to Athol, Mass.

ORDINATIONS.

Priests.

Albany.—At All Saints' Cathedral, Albany, April 15th, the Bishop Coadjutor, the Rt. Rev. Richard Henry Nelson, acting for the Bishop of Albany, ordained to the priesthood the Rev. Frederick Schneider, presented by the Rev. Canon Fulcher; and the Rev. O. F. R. Treder, presented by the Rev. O. S. Shaw. Bishop Nelson preached the sermon. The Rev. Mr. Schneider is priest in charge of the Messiah, Rensselaer, and missionary in charge of St. Giles', Castleton.

Newark.—On the Saturday before Palm Sunday, at St. John's Church, Jersey City, the curate, the Rev. Henry Blauvelt Wilson, was ordained to the priesthood by the Bishop of the Diocese, the Right Rev. Edwin S. Lines, D.D. The candidate was presented by the Rev. Henry M. Ladd, of Grace Church, Rutherford, who also preached the sermon. The assistant clergymen were the Rev. J. C. Roper, D.D., of the G. T. S., Gospeller, Rev. E. S. Forbes, vicar of St. John's, Epistoler, and Rev. H. M. Denslow, of the G. T. S. The choir was composed of 35 students from the General Theological Seminary, who sang the Communion Service by Merbecke, arranged by Stainer. The organist was Mr. Clement R. Gale, of the G. T. S. and of All Angels' Church. Mr. Wilson graduated from the G. T. S. last year.

Rhode Island.—At St. John's Church, Providence, on April 13th, by the Bishop of the Diocese, the Rev. Clifton H. Brewer. The sermon was preached by the Rev. Professor Nash of the Episcopal Theological School of Cambridge, Mass.

Springfield.—On Friday, April 14, 1905, in St. Paul's Pro-Cathedral, Springfield, the Rev. William J. Datson, a deacon of the Diocese of Marquette, was advanced to the priesthood by the Rt. Rev. Edward William Osborne, Bishop Coadjutor of the Diocese of Springfield, at the request of the Bishop of Marquette. The Ven. Archdeacon De Rosset preached the sermon and presented the candidate, and also united with the Rev. Alex. Allen, rector of Christ Church, Springfield, the Rev. Merton W. Ross, vicar of St. John's Church, Springfield, and the Rev. E. H. Fulton, curate, in the laying on of hands. The Bishop of the Diocese was also in the chancel. The new presbyter is a native of Cornwall, England, and will be transferred to the Diocese of Springfield from the Diocese of Marquette, to become vicar of the mission at Mt. Carmel, Ill.

WANTED.

Positions Wanted.

MATRON—The Rector of Gethsemane Church, Minneapolis, Minn., knows of a lady who would make an admirable matron of a Boys' School or other Church Institution.

BY A CHURCHWOMAN and trained kindergartner, a position as governess or companion during the summer months. Best of references. Address L. B., care The Living Church, Milwaukee.

YOUNG WOMAN desires to teach in Church School. Seven years' experience in primary and intermediate work. Excellent references. "M. I.," care Living Church, Milwaukee.

MADAM CLAIRE, a French teacher of many years' experience, desires a position in a school. Good references. Address: Madam Claire, care Living Church, Milwaukee.

TRAINED NURSE, rector's daughter, desires position as resident nurse in Church School; references given. Address: Nurse, care of The Living Church, Milwaukee.

PAPER WANTED.

LIVING CHURCH—issue of Dec. 11, 1897. Address Harry M. Hodge, 3 Winthrop Square, Boston, Mass.

CLERICAL AGENCY.

PARISHES requiring Clerical help and Clergymen desiring to change their labor sphere can readily find assistance by writing to The John E. Webster Co., Rev. W. S. Rafter Secretary, 136 Fifth Ave., New York. Telephone, 330 Gramercy.

CHOIR EXCHANGE

CHURCHES REQUIRING ORGANISTS AND Choirmasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to $2,500, by writing to the John E. Webster & Co. Choir Exchange, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

TRAVEL.

EUROPE.—First-class tour only $175. Choice of 14 tours. Duration, 38 to 85 days. Cost, $155 to $430. Small parties. Apply at once. Rev. L. D. Temple, Watertown, X. Mass.

APPEAL.

A poor Mission much requires cassock, surplice, stoles, and Communion vessels. Address: "Plantaganet," care Living Church, Milwaukee.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledge in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

MANY RECTORS AND CHURCHES

have not yet begun to send an annual offering to the General Clergy Relief Fund as recommended repeatedly by the General Conventions, and as provided for in General Canons.

Good Friday and Easter offer opportunities to place your name and church on the records, and thus to begin an act of loyalty and catholicity and blessed, helpful charity to the aged brethren.

"We know that we have passed from death unto life because we love the brethren." The text is a test of life.

An offering is your love in action and made effective.

There are over 450 annuitants on our list; clergy, widows, and orphans to be paid quarterly. Help us to deal justly and liberally by them. Do you realize our burden and responsibility in this matter?

The General Clergy Relief Fund, the Church House, 12th and Walnut Streets, Philadelphia, Pa.

Rev. Alfred J. P. McClure,
Assistant Treasurer.

INFORMATION AND PURCHASING BUREAU.

At the Chicago office of The Living Church is maintained an Information and Purchasing Bureau, the services of which are tendered to all subscribers without charge. Persons are invited to avail themselves freely of this offer whenever desiring information or assistance in making purchases. Address Information Bureau, The Living Church, 153 La Salle St., Chicago, Ill.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Church and State in England. By W. H. Abraham, D.D., Vicar of St. Augustine's, Hull. Price, $1.40 net; by mail $1.50.

The Historic Martyrs of the Primitive Church. By Arthur James Mason, D.D., Master of Pembroke College, Cambridge, and Canon of Canterbury. Price, $3.20 net; by mail, $3.36.

My Communion. Twenty-six Short Addresses in Preparation for Holy Communion. By

the author of *Praeparatio*. With Preface by the Rev. George Congreve, M.A., of the Society of St. John the Evangelist, Cowley. Price, 90 cents net; by mail 96 cents.

HORACE COX. London.

Crockford's Clerical Directory. 1905. Thirty-seventh Issue. Two Volumes. For sale by The Young Churchman Co., Milwaukee. Price, $6.00 net.

HOUGHTON, MIFFLIN & CO. Boston.

The Eternal Life. By Hugo Münsterberg. Price, 35 cents net.

LOTHROP, LEE & SHEPARD CO. Boston.

At the Fall of Port Arthur; or, A Young American in the Japanese Navy. By Edward Stratemeyer, author of *Under the Mikado's Flag*, etc. Illustrated by A. B. Shute. Price, $1.25.

FLEMING H. REVELL CO. Chicago.

The Heart of the World. A Story of Christian Socialism. By Charles M. Sheldon, author of *In His Steps*, etc. Price, $1.25.

Dr. Grenfell's Parish, The Deep Sea Fishermen. By Norman Duncan, author of *Dr. Luke of the Labrador.* Price, $1.00 net.

The Harvest of the Sea. A Tale of Both Sides of the Atlantic. By Wilfred T. Grenfell, Member of the Royal College of Surgeons, etc., etc. Illustrated. Price, $1.00 net.

Outline Studies in the New Testament. Philippians to Hebrews. By William G. Moorehead, Professor in Xenial Theological Seminary. Price, $1.20 net.

Real Salvation and Whole-Hearted Service. By R. A. Torrey. Price, $1.00 net.

CHARLES SCRIBNER'S SONS. New York.

Twelve Stories and a Dream. By H. G. Wells. Price, $1.50.

J. B. LIPPINCOTT CO. Philadelphia.

Samuel and the Schools of the Prophets. By James Sime, M.A., F.R.S.E., author of *The Kingdom of All Israel.* The Temple Series of Bible Handbooks.

THE CENTURY CO. New York.

Sandy. By Alice Hegan Rice, author of *Mrs. Wiggs of the Cabbage Patch.* Illustrated by Jacobs. 16mo, 312 pages. Price, $1.00.

GINN & CO. Boston.

The Dramatic First Reader. By Ellen M. Cyr. With Illustrations by Edith Browning Brand. 12mo, cloth. 104 pages. List price, 30 cents; mailing price, 35 cents.

THE MACMILLAN CO. (Through A. C. McClurg & Co., Chicago.)

William Cullen Bryant. By William Aspenwall Bradley. English Men of Letters Series. Price, 75 cts. net.

THE NUNC LICET PRESS. Philadelphia and London.

The Kingdom of Infancy. By Marie Wardall. Dedicated to all parents who have little children in heaven.

THE HOBART CO. New York.

The Medal of Honor. A Story of Peace and War by General Charles King, author of *Comrades in Arms*, etc. Illustrations by George Gibbs and E. W. Deming .

PAMPHLETS.

An Order for the Commemoration of the Faithful Departed at a Celebration of the Holy Communion or at a Burial. Issued by All Saints' Sisters of the Poor, 801 N. Eutaw St., Baltimore, Md.

The Triennial Charge Delivered at the Thirteenth Annual Convocation Held in St. Andrew's Church, Tampa, Fla., Thursday, Jan. 26, 1905, by Rt. Rev. Wm. C. Gray, D.D., Bishop of the Missionary Jurisdiction of Southern Florida. Cushing, Printer, Tampa.

Proclamation by H. M. Victor Emmanuel III., King of Italy. Proposing an International Chamber of Agriculture, and Documents Relating to the Same. Rome, February, 1905. Roma: Tipografia Nazionale di G. Bertero, E. C., Via Umbria.

The Church at Work

SANTA ROSALIE CHAPEL, ISLE OF PINES.

CHAPEL AT COLUMBIA, ISLE OF PINES.

CANADIAN ARCHBISHOP ENTHRONED.

The installation and enthronement of the Rt. Rev. Samuel Pritchard Matheson, D.D., as Archbishop and Metropolitan of Rupert's Land, was held in the little old Cathedral Church of St. John, Winnipeg, April 9th. The ceremony was a quiet one, the functions of the installation being performed by the Canons of the chapter. The senior Canon, the Rev. G. F. Coombes, conducted the new Archbishop to his seat. The late Archbishop Machray was installed as Metropolitan in the same church in 1875, thirty years ago.

OPERATION UPON THE BISHOP OF TORONTO.

On his return from a Confirmation at St. Alban's Cathedral, Toronto, on the evening of April 10th, Bishop Sweatman was taken suddenly ill, and a few hours later was taken to the General Hospital, where an operation was performed with extreme speed, since it was regarded as the only thing that could save his life. The Bishop has been troubled with hernia for some time and the operation was to relieve him from the effects of strangulated hernia. He recovered very rapidly afterwards, and the doctors were hopeful for continued improvement if no other complications set in, although his age, as he is in his 71st year, makes it unlikely that his convalescence will be speedy.

DR. KIRKPATRICK IN CANADA.

The Rev. Dr. Kirkpatrick, Master of Selwyn College, Cambridge, lectured in the Convocation Hall of Wycliffe College, Toronto, April 12th, 13th, and 14th, on "The Theology of the Psalms." On Palm Sunday, Dr. Kirkpatrick was to preach the university sermon in the morning and at St. James' Cathedral, Toronto, in the evening. The attitude which he is said to take with regard to the Higher Criticism has been the cause of a good deal of anxiety among Canadian Churchmen, and the object of a lively correspondence between two well-known Toronto clergymen, the Rev. Dr. Langtry and the Rev. Canon Welsh, in which others have joined. Dr. Kirkpatrick's first utterances in Canada, which were at Halifax, have been very reassuring, calculated, the Rev. E. P. Crawford of St. Luke's Cathedral, Halifax, writes, "To inspire all who heard them with a deeper love and reverence for the Bible." Mr. Crawford adds that he had some misgivings himself before Dr. Kirkpatrick's arrival, but says: "I now feel his visit has been of real and true spiritual benefit to us, strengthening our faith in the Divine inspiration of the Bible."

DR. DARLINGTON'S APPROACHING CONSECRATION.

Further details of the consecration on April 26th, of the Rev. Dr. James H. Darlington, rector of Christ Church, Eastern District, Brooklyn, as Bishop of Harrisburg, were announced last week. The Rev. Dr. H. C. Swentzel, rector of St. Luke's Church and President of the Standing Committee of the Diocese, is to act as registrar. The Rev. Chas. Morison, rector of St. Matthew's Church, Sunbury, Pa., and President of the Standing Committee of the new Diocese, will read the credentials of election. Admission to the church by ticket only has been made necessary by the large numbers it is known will desire

to attend. Bishops are to robe in the vestry room. The Bishops, the clergy, and laity of the Harrisburg Diocese, and a few others coming from a distance, are to be entertained at luncheon in the Hanover Club near by the church, at the close of the service. In the evening, the new Bishop and Mrs. Darlington will be tendered a public reception in the rooms of the Hanover Club.

The following morning the new Bishop will leave Brooklyn for Harrisburg, and on the same evening he and Mrs. Darlington will be guests at a reception in their honor at the Board of Trade rooms in that city. A number of public officials are uniting to make the reception general in character. Dr. Darlington will not remove his family to Harrisburg until midsummer. The decision as to whether Harrisburg, Lancaster, or Williamsport will be the see city of the new Diocese has not yet been reached, it is said.

LARGE CONDITIONAL GIFT FOR LONG ISLAND CHARITY.

Three members of the famous Benson family of Brooklyn, Mrs. A. W. Benson, Miss Mary Benson, and Frank Sherman Benson, all of whom are in Grace parish, have offered the managers of the Church Charity Foundation of the Diocese of Long Island $40,000 toward the payment of the indebtedness. The gift is conditioned, however, that the balance of this amount shall be raised in one way or another by the first of October next. A committee is at work to secure the additional sum which will lift this, one of the most worthy of charities in our own, or for that matter among those of any other religious body. The committee states that annual interest charges of over $3,000 each year will be saved if once the burden of debt can be removed. They urge haste, for if the debt is lifted by early summer, half the annual interest charges will be saved.

UNITARIANS IN BOSTON DISCUSS "THE ENRICHMENT OF PUBLIC WORSHIP."

One of the important local happenings lately was the discussion at a dinner of the Unitarian Club of the topic, "The Enrichment of Public Worship." The discussion was participated in by four ministers representing as many denominations, the Unitarian, Methodist, Congregationalist, and Baptist. Prior to the discussion a communication was read, signed by "A Layman of the Unitarian Faith," in which the writer advocated more singing of hymns and psalms, and a participation with the minister "in confession, supplication, and prayer, the highest, most uplifting service in which the human soul can engage." He thought that the time was ripe for the adoption by Protestant sects of some of the features of the Church's ritual. Most of the speakers expressed their belief that something along this line was needed; that already there had been an advance by some of the sects in the use of a more ornate ritual. In this connection it is of interest to recall that the Rev. Dr. Hodges, Dean of the Episcopal Theological School, in speaking before a body called the Free Religious Association a year or so ago, made the statement that there really was no valid reason why the Book of Common Prayer could not be more universally used by other bodies. One of the Boston dailies, in commenting upon this discussion at the Unitarian Club, asks: "Shall it be construed as one of the signs of the times that the Unitarian denomination is seriously considering a richer form of public worship?"

CHURCH JANITOR IN ST. LOUIS COMMITS SUICIDE.

A tragedy occurred in one of the parish rooms adjoining St. James' Church, St. Louis, during one of the services of last Sunday, in the suicide of Capt. James A. Rider, who for four years had been janitor of the church. He shot himself during the service, and investigation being made, resulted in the finding of the body. Prayers were offered at once by the rector, the Rev. E. Duckworth. The deceased was 66 years of age.

PROPOSED COMPLETION OF GRACE CHURCH AT OAK PARK, ILL.

Grace Church parish, Oak Park, Ill., is about to undertake the large work of completing the church edifice in such wise as to present a massive and dignified Gothic structure according to its original plans. The foundations for the building were laid during the rectorship of the present Bishop of the Diocese, and the structure was carried to the base of the clerestory since the present rector, the Rev. E. V. Shayler, assumed charge. There the work has rested until the present time, the cost to date being about $42,000, all of which has been paid. The completion of the structure now under way will involve the further expenditure of about $38,000.

The illustration gives a good view of the building as it will appear in its completed form. It is of fourteenth century decorated style of English Gothic. Between the tower and the porch on the south front is an octagonal baptistry, sixteen feet in diameter, with a pointed panelled roof, battlemented on outside about the same height as the aisles. The baptistry will contain an octagonal marble font, with an oak cover in the form of a spire, suspended from the apex of the roof. The nave is divided from the chancel by a roodscreen of white oak on a stone base. The screen is in five bays, with tracery heads and tracery panelled cornice; in and between the tracery heads are ten statuettes of doctors of the Church, and in four tracery side gables are the four archangels, St. Michael, St. Gabriel, St. Raphael, and St. Uriel, while the centre gable contains a sculptured representation of the Crucifixion, under the great foliated cross. At the north end of the base of the roodscreen is a sculptured octagonal pulpit, having at each of the four front corners statuettes of the four Evangelists, separated by tracery panels and crowned with a carved cornice; on the south side is the lectern placed on the outside of the base of screen, but having the reader in the chancel.

The chancel contains carved oak choir stalls for about seventy choristers, and the altar will be marble with sculptured panels of the Last Supper, Ascension, and Transfiguration. The reredos will be of white oak with canopied niches containing statues of saints connected with Anglican history.

The church is 180 feet long, and 37 feet wide over all. It will have a seating capacity of between 1,000 and 1,200 persons. The church is constructed in the most permanent and desirable manner, the exterior being of buff Bedford stone. The interior is red Roman brick, with stone arches and columns. The glass in the windows will be in the style of the fourteenth century painted work, and will be the best that can be procured. A comprehensive scheme is intended to be followed, having in the lower windows tableaux of the life of Christ. The parish,

GRACE CHURCH, OAK PARK, ILL.
[Soon to be Completed.]

when the former rector was elevated to the episcopate, had 412 communicants, while today the communicants number more than 900. It has a men's club of 275 members, a Sunday School of 350, and an enrollment of 321 in its various women's societies, while the choir consists of 60 men and boys.

AN ANNIVERSARY AND A POEM.

Passion Sunday marked the completion of the fifth year of the rectorate of the Rev. E. A. Bazett-Jones at the Church of the Advent, Nashville. The anniversary was quietly observed by an unusually large attendance at the early Eucharist, at the close of which the members of the recently reorganized chapter of the Brotherhood of St. Andrew and a number of other parishioners presented Mr. Bazett-Jones with a purse for the purchase of a violet cope. The Holy Eucharist has been celebrated daily except for two or three days in each month, when the rector is away from the city in performance of his duties as chaplain of the Sisters of St. Mary in the Diocese. No figures can show the real advance from a congregation divided and disheartened, after a six months' vacancy in the rectorship, to one strong and harmonious in its work, and constantly growing in spirituality as evidenced by the increasing attendance at the early Eucharist, where the men are, as a rule, largely in the majority. An interesting feature of the celebration was the reading of the following hymn, written in honor of the rector's anniversary by Mr. James Robert Sharp:

O Father, bless Thy servant
And grant him length of days,
Who stands before Thy Altar
To offer prayer and praise,
Who brings to us Thy gracious word
Of pardon for our sin,
And strives for Thee, our God and Lord,
The souls of men to win.

O Saviour, let Thy blessing
Upon Thy priest descend;
We pray Thee, keep him blameless
And faithful to the end.
As in Thy Name he offers up
The Sacrifice divine,
O may that holy Bread and Cup
Seal us forever Thine.

O Holy Spirit, teach him
To guide Thy flock aright,
Still onward to the region
Of everlasting light.
Pour Thou upon him from above
Thy sevenfold gifts of grace,
And make him lead us by Thy Love
To see the Father's Face.

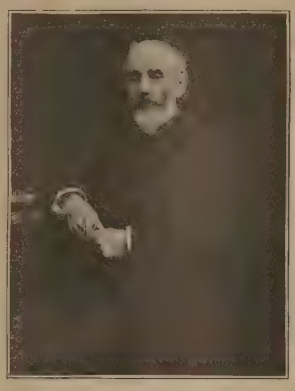
O God Triune, be with him
In all his work for Thee;
Direct him, guard him, keep him
From sin and sorrow free;
Until with all the angel throng
Both Priest and People come
To join, and sing the heavenly song
In our eternal home.

A FAMILY OF SEXTONS.

The death of William H. Holman, sexton of St. James' Church, Elmhurst, recalls the interesting fact that we have in this country a few instances of the succession from father to son of the office of sexton, which in England is quite usual, but is rare in America. Mr. Holman's father became sexton of this parish during the '40s, and held the position for two years and was succeeded by his son, Joseph Holman, a brother of the deceased. Joseph Holman was sexton for 27 years, and was then succeeded by Frank Holman, a son of the deceased, who served five years. In 1881 William H. Holman succeeded his own son in the position, which he has held ever since. He was in his 70th year at the time of his death. He was born in England, and with his parents came to this country 68 years ago. The funeral service was held at St. James' Church on the afternoon of Sunday, April 9th.

NEW PROFESSOR IN PHILADELPHIA.

As already announced, the Rev. George C. Foley, D.D., has accepted an appointment to a professorship in the Philadelphia Divinity School. At the present time Dr. Foley is rector of Trinity Church, Williamsport, in the Diocese of Central Pennsylvania. He was



REV. G. C. FOLEY, D.D.

graduated at Griswold College, Davenport, Iowa, with the degree of B.A. in 1872, and was ordered deacon in 1874 and priest in 1875 by Bishop Stevens of Pennsylvania. His first cure was at St. Thomas' Church, Pittsboro, Pa., and since 1879 he has been in his present cure at Williamsport, during which period he has brought the parish to its present position as one of the most important within the Diocese. Dr. Foley is an examining chaplain in the Diocese of Central Pennsylvania.

MISSIONARY CONFERENCES TO BE HELD IN MINNESOTA.

Arrangements have been made for conferences of the Laymen's Forward Movement of the Sixth Missionary Department to be held in St. Paul and Minneapolis, April 28-30. Secretary Wood from the Missions House will be present, and it is hoped that much interest may be aroused.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.
Richard H. Nelson, D.D., Bp. Coadj.

Window at Canton—Improvements at Ogdensburg—Rectory for Tupper Lake.

A new memorial window has been placed in Grace Church, Canton, by Dr. J. C. Willson, in memory of his first wife. The design of the window is St. Andrew, leaning on his cross. The window is a very fine one.

A number of improvements have been made in St. John's Church, Ogdensburg (the Rev. E. L. Sanford, rector). A new vestry room has been set apart and furnished, new furnaces of the most improved pattern have been installed, and a choir room arranged for the women. The chapel has also been refurnished. An office has been set apart for the Sunday School secretary and the infants' room has been enlarged. These latter improvements were necessitated by the increasing numbers which attend the Sunday School. The services have been largely attended throughout Lent. On the 23d of March the rector read the Burial Service over the remains of John Cromwell Sprague, a vestryman of St. John's Church from 1864 to 1897.

Friends of the Rev. Chas. Boyd, priest in charge of St. Thomas' Church, Tupper Lake, have offered to build a fine rectory. The work under Mr. Boyd is progressing and gives great promise.

Arrangements for the coming State Convention of the Brotherhood of St. Andrew, on May 27-28, are being brought into shape, and a programme will be issued very soon. It is expected that this will be an unusually large gathering of Brotherhood men.

ARIZONA.

John Mills Kendrick, D.D., Miss. Bp.

Lent at Prescott.

Faithful missionary work in the far West is shown by the work successfully undertaken at St. Luke's Church, Prescott (Rev. Fred T. Bennett in charge). During Lent, daily services have been maintained with an average attendance of about fifteen. There has also been a noon-day service on each Friday, especially for men, including the Litany and a short reading. Good Friday services include the devotions for the Three Hours as well as the liturgical offices for morning and evening.

CALIFORNIA.

Wm. F. Nichols, D.D., Bishop.

Death of Rev. A. S. Clark—Children's Home—Lent in San Francisco.

The Diocese has sustained a severe loss in the death, reported last week, of the Rev. Alfred Severiano Clark, for the past three years rector of St. John's Church, Stockton. The victim of an internal disease for several years, he labored on faithfully and conscientiously until the inroads of disease became so great that his rectorship was given up, and he became a patient in St. Luke's Hospital, San Francisco, where he remained until April 2nd, when the final summons came and he entered into rest.

During the Spanish-American War, Mr. Clark was chaplain of the 7th California Regiment, although that regiment was never called upon to leave the state.

The vacancy in the rectorship of St. John's, Stockton, is being temporarily filled by the Rev. Reginald H. Starr of New York.

St. Dorothy's Rest, a convalescent home for poor children, has been blessed from the time of its inception in the heart of a bereaved mother. The site, an ideal spot in the redwoods, was a gift, soon followed by others, until not only is there a well established home, to which many a weary, sickly child is carried from the dusty city, to breathe the life-giving mountain air, but a chapel is built and ready for consecration. May 31st is the date set for the service of consecration, Bishop Nichols being consecrator and Bishop Moreland the preacher. The chapel is the gift of one lady; while the Bishop's chair, the altar cross, brass lectern, and windows of opalescent glass, are memorials of loved ones "which we have loved long since and lost awhile."

The Order of the Daughters of the King and the Woman's Auxiliary of San Francisco have united with the various organizations of Christian women from the Protestant denominations, in arranging noon-day services for working girls and women during Passion Week and Holy Week. The use of Masonic Hall on Post Street was cheerfully given free of charge for a meeting place. While the speakers are drawn from the prominent ministers of the city, five of them, including Bishop Nichols and Bishop Rowe, are clergymen of the Church. The services will last but thirty minutes, and will consist of prayers and singing, with the Creed and a short address.

The noon-day services for men which have been held during Lent have been largely attended and it is expected that the similar meetings for women will be equally successful.

The male parishioners of the Church of the Saviour, Hanford (Rev. D. M. Brookman, rector), have a unique plan for keeping up the external appearance and beauty of the church

property. In accordance with their annual custom, they met recently at an appointed time, and held a "cleaning bee." This consisted of making all needful repairs on the church and rectory, painting fences, putting the grounds in order, trimming trees and planting new ones. The men work with a will and with such satisfactory results that the church property is a credit to the town.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Japanese Missions—Death of Capt. McGill—Notes—Baptist Minister Confirmed.

AT THE REGULAR meeting of the "Round Table," held in the Church Club rooms on Monday, April 10th, the Rev. Dr. G. E. Dienst of Naperville made an address on "Japanese Character," and was listened to by a large number of the clergy. Dr. Dienst's former residence in Japan as a missionary qualified him to speak most entertainingly and instructively upon the subject.

CONSIDERABLE interest in Japanese work is also being aroused in the Diocese by the presence of the Rev. Robert W. Andrews of the Missionary District of Tokyo, who is spending a vacation in his Chicago home. The scholars of Calvary Sunday School, Chicago (Rev. W. B. Hamilton, rector) have presented Mr. Andrews with a sum of money with which to purchase altar crosses for two of his missions.

CAPTAIN CHARLES J. MAGILL, one of the old residents of Chicago and for many years senior warden of the Church of the Epiphany, was buried from the parish church on April 5th, the Bishop of Iowa assisting the rector in the burial service. Captain Magill was one of the charter members of the Chicago Board of Trade and was widely known on the Great Lakes. He was over 86 years of age at the time of his death.

DURING the absence of Mr. Henry Lodge, the faithful lay reader at the mission of the Holy Nativity, Longwood, who will be in Europe for two or three months, the services will be conducted by the Rev. Josiah Ward. The mission is thriving. A vested choir of boys has been established and the people hope soon to be able to have a resident priest. The new church is a very attractive structure and admirably meets the demands. Recently a processional cross and pair of eucharistic candlesticks were presented by parishioners.

THE NEW mission church at Chicago Heights (Rev. J. M. Johnson, priest in charge) is fast nearing completion and it is hoped that it will be ready for occupancy on Low Sunday. A handsome white marble font with brass and oak cover has been presented as a memorial for use in the new church.

ANOTHER PEW has been endowed at Grace Church, Chicago, under the plan instituted by the rector, the Rev. Wm. O. Waters, a little over a year ago. This last pew has been presented by Arthur and Eugene Wheeler in memory of their mother, Mrs. Julia Smith Wheeler. Mrs. Wheeler, who died in 1903, was from 1849 up to the time of her death a constant attendant upon the services of Grace Church. The pew will be marked by a brass memorial plate, the same as the other pews already endowed.

THE EXCELLENT choir of St. Peter's Church, Chicago, has been rendering in a superior manner various cantatas and oratorios during Lent. On Palm Sunday evening and on Wednesday evening in Holy Week they gave Stainer's "The Crucifixion."

THE REV. MARCUS J. BROWN, formerly a Baptist minister, was presented for Confirmation by the Rev. J. H. Edwards and was confirmed by Bishop Anderson on Sunday, March 26th, at the Church of Our Saviour, Chicago. Mr. Brown will study under Dr. Hall of the Seminary in preparation for Holy Orders.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Fast Day Appointed—Two Deaths—Bridgeport Notes.

THE GOVERNOR has, as usual, designated Good Friday as the annual state fast day.

"In recognition of a custom which this state has observed for many generations," he says, "I hereby appoint Friday, April 21st, as a day of fasting and prayer, and I recommend to the people of this commonwealth that, ceasing from their labors, they meet in their houses of worship on that day, to humbly confess their sins unto Almighty God, to implore His divine forgiveness, and to pray that He will continue His gracious favor towards this State and Nation."

It will find, probably, small recognition from those who fail to commemorate the day of the Crucifixion.

MRS. HARRIET WINDSOR, widow of John B. Windsor, died at her home in Bridgeport, on April 5th. Mrs. Windsor was a devoted Churchwoman and a communicant of St. Paul's parish (the Rev. Earl H. Kenyon, rector). She was 77 years of age. Miss Sarah Curwin Ward died at her home at Bridgeport, on March 27th, in the 94th year of her age. Miss Ward was one of the oldest communicants of the Church in the city, being, for many years, connected with St. John's the mother parish (the Rev. William H. Lewis, D.D., rector). She was well known in educational circles. In 1830 she, with her two sisters, founded a seminary for young women, attaining a very high reputation, which was continued for many years.

AT ST. LUKE'S, Bridgeport (the Rev. E. Livingstone Wells, priest in charge), an effort is being made to raise the additional sum of $500 per annum so that the congregation may become self-supporting, and be admitted as a parish. The people are rejoicing in the fact that the rector has lately declined work in another Diocese and will remain with them. This is, as well, a source of much satisfaction to the clergy and people generally of the city. The church is to be painted outside and decorated inside. The work has begun. At St. George's (the Rev. George A. Robson, rector), the mission week included two services each day, conducted by the Rev. Messrs. G. A. Robson, John Brown, N. E. Cornwall, H. P. Hobson, and E. L. Wells. On the Fourth Sunday in Lent the rector announced that the full $4,800 needed to pay for the building lot was subscribed. *Gloria in Excelsis* was sung as a hymn of thanksgiving. The lot is 160x140 feet, corner of Maplewood and Colorado Aves., about one-half mile north of the present location, and right in the centre of the present population. A hearing before the Bishop and Standing Committee will be held soon after April upon the question of giving permission to build in the new location. Work will be begun as soon as possible upon a permanent chapel or a basement, leaving the church to be built later. The present building known as St. George's chapel is not owned by the parish. It is about to be sold to an Hungarian Protestant congregation, that part of the city being now almost wholly occupied by foreigners.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Wilmington Notes.

CALVARY CHURCH, Wilmington (the Rev. Frederick A. Heisley, rector) was favored on

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NOTE.—Many mixtures made in imitation of baking powders are upon the market. They are sold cheap, but are dear at any price, because they contain alum, a corrosive poison.

Sunday, April 9th, by a visit from the newly appointed Educational Secretary of the Board of Missions, the Rev. Everett P. Smith, lately of Pocatello, Idaho. At the morning service Mr. Smith gave a strong presentation of the dangers of Mormonism in the far West and Northwest. In the evening, Mr. Smith told of the growth of the missionary work through its wonderful success in almost every quarter, especially in China and Japan. He made this telling application: Would a business house instruct its travelling man not to push the work too hard, else two or three more clerks would have to be employed in the home office, and too much expense incurred?

The noon-day preachers at St. Andrew's Church, Wilmington (the Rev. Aubert W. Wells, rector), for April are: 4th, 5th, 6th, and 7th, the Rev. Frederick H. Sill, O.H.C.; 7th, the Rev. A. C. Powell, Baltimore; 12th, the Rev. Cassius M. Roberts, Philadelphia; 13th, the Rev. N. S. Thomas, Philadelphia; 18th, Rev. W. G. McCready, Philadelphia; 19th, Rev. Stewart P. Keeling, Germantown, Pa.; 20th, the Rt. Rev. William F. Adams, Bishop of Easton. These services are under the auspices of the Wilmington Local Assembly, Brotherhood of St. Andrew.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Jr.

Illness among the Clergy—Items of Progress

The Rev. H. S. Webster of Duluth is confined to his bed with severe illness. Since beginning of March the Rev. W. J. Moody, rector of Brainerd, has been seriously ill and is still an inmate of a hospital. The Rev. H. N. Harrison of St. Vincent has been confined to his room for weeks, the Rev. H. F. Parshall, rector of St. Cloud, has been kept prisoner for a month with severe sickness. The Rev. Geo. W. Barnes of Alexandria has been called away from his mission by the illness of his wife and child, who were wintering in Philadelphia. The Rev. F. E. Alleyne of Little Falls is far from well, and the rector of Sauk Centre is laid up with rheumatism.

Other items of a more cheerful nature within the Diocese include the raising of subscriptions for a building fund at St. John's, Evelith, where the mining authorities have given the site; the laying of the foundation for a church building at Eagle Bend and the probability that the work will be completed by September, at a cost of $2,000; contracts let for a new church at Cass Lake; and the presentation at Ortonville of a brass alms basin by members of the mission, in memory of Mrs. A. Culver. This latter gift was received and dedicated by the Bishop at a recent visitation.

FLORIDA.

Edwin Gardner Weed, D.D., Bishop.

Church Consecrated at St. Augustine.

Trinity Church, St. Augustine, was consecrated to the service of Almighty God by the Bishop of Florida on Friday, April 7th. The joyful service was attended by a large congregation of parishioners and others. The procession of clergy, choir, and parish officials entered the church at the hour of service and proceeded to the choir. The Bishop was assisted by the Rev. L. F. Hindry, rector of the parish, and the Rev. J. H. Davet. The sentence of consecration was read by the rector.

Trinity Church is one of the older parishes of the Diocese, and the consecration of the present church edifice is a happy consummation of the excellent work that has been performed therein.

HARRISBURG.

Church Club Will Receive the Bishop.

The Church Club of the two Dioceses of Harrisburg and Central Pennsylvania will give its semi-annual dinner on Tuesday evening, May 2nd, at York, when it is expected that the members of the club will have the opportunity of making the acquaintance of Bishop Darlington. Governor Pennypacker is also expected to be present.

KENTUCKY.

Chas. E. Woodcock, D.D., Bishop.

An Easter Card.

A handsomely decorated folding card has been issued, containing an illustration of "The Old Bell of Christ Church, Louisville," and an appropriate poem on the subject, written by S. L. Gazlay. The card makes an attractive Easter memorial.

LOUISIANA.

Davis Sessums, D.D., Bishop.

Lenten Speakers.

The speakers selected by the Church Club for addresses for the week ending April 15th, were: the Rev. P. J. Robottom of Little Rock, on "Luther and Loyola, A Contrast," and the Rev. Messrs. E. W. Hunter, C. L. Wells, Ph.D., Bishop Sessums, Dr. Warner, and the Rev. B. Holley. This ends the daily Lenten addresses, the city clergy being occupied in their parish churches with the duties of Holy Week.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Vested Choir at Memorial Church—Church Consecrated at Frederick—Notes.

A vested mixed choir of 22 voices made its first appearance at the Memorial Church, Baltimore, on Palm Sunday. The change was decided upon some time ago, and the necessary arrangements to put the plan in effect were intrusted to Miss Nettie O. Crane, the organist and choir director. The Rev. Wm. M. Dame, D.D., the rector, is in the 27th year of his rectorship.

The golden jubilee of All Saints' Church, Frederick, was celebrated recently. The Rev. Edward T. Helfenstein, rector of St. John's Church, Ellicott City, preached the anniversary sermon.

On April 10th the Bishop of Maryland officiated at the consecration of the church. The vestrymen and wardens entered the church, followed by the Rev. Messrs. David May, Edw. T. Helfenstein, John Yellott, Osborne Ingle, D.D., and Bishop Paret. When the Bishop took his seat in the chancel, Mr. Wm. P. Maulsby, on behalf of the vestry, presented him with the instruments of donation and endowment; then the rector, the Rev. Dr. Ingle, read the act of consecration. Bishop Paret delivered the sermon. There was also service at night, at which the Rt. Rev. Geo. W. Peterkin, D.D., Bishop of West Virginia, was the preacher.

The Woman's Auxiliary of St. John's Church, Mount Washington, was addressed by the Rev. James G. Cameron of Skagway, Alaska, who has been spending the winter in Baltimore, the guest of the Rev. Robert H. Paine.

According to letters received from Miss Margeretta Sophia Ridgely, who is in Liberia, West Africa, as a missionary, she is thoroughly happy in her new home, and is taking great interest in her work. Miss Ridgely left Baltimore last fall, sailing on November 16th. She expects to stay in Africa three years, although she may return for a short vacation. Miss Eliza Ridgely and Miss Eleanor Freeland, who accompanied her, remained with her till after New Year's, when they started on a trip through the Holy Land and Europe. They are at present in Italy and expect to be in Rome at Easter.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

C. B. S.—Progress at St. Margaret's—Rector-elect at Waltham—Notes—A Correction.

An interesting service of the three wards of the C. B. S. in St. John the Evangelist, Church of the Advent, and St. Margaret's, was held at the latter church, in Brighton, on Tuesday evening, April 11th. Solemn vespers of the Blessed Sacrament were sung by the Rev. A. Prime, and the sermon was preached by the Rev. Charles Mockridge, rector of St. John's, Roxbury. After the service an adjournment was taken to the parish house, where there was a half-hour of social enjoyment. The holy vessels provided for the use of the chaplain in the services at the Charlestown State Prison were exhibited and were much admired. It is the hope of all

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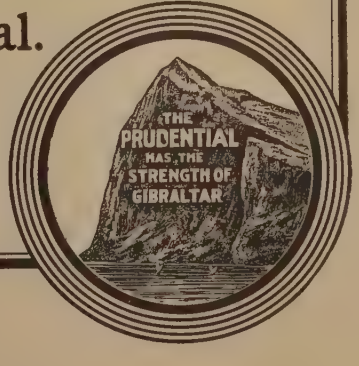

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those interested that these monthly services, which were begun at the suggestion of the Superior of the Ward of the Advent, will be continued as they have not only stimulated the work of the wards themselves, but have created a new interest in the Confraternity in those parishes in which the services have been held.

And speaking of St. Margaret's Church, whose new parish house is almost ready for permanent occupancy, the Rev. Father Prime fells very grateful to those friends who have contributed to the furnishings. A very good piano recently was received, while four Cathedral pictures and thirty chairs were donated by the Rev. Dr. Shinn, rector of Grace Church, Newton. From Emmanuel Church, Wakefield, an altar was received. There now remains about $150 to be paid for expenses connected with making the main building ready for use, that is lighting, heating, etc. When these expenses have been provided for, the chapel and basement room for boys will be begun. Father Prime is doing such an excellent work at St. Margaret's, and often under trying conditions, that he deserves the earnest support of all Catholic Churchmen. During Lent, one of the guild rooms has been used for a chapel.

The Rev. Frederick Arthur Reeve, curate of the Church of the Advent since October 1903, has accepted a call to the Church of the Ascension, Waltham, and will begin his duties there on September 1st. Mr. Reeve, who is a native of Canada, is the son

Rev. F. A. Reeve.

of the late W. A. Reeve, Q.C., first principal of the Ontario Law School at Toronto. He is a graduate of Nashotah House, Nashotah, Wis.; was made deacon by the Bishop of Milwaukee in All Saints' Cathedral, that city, in 1900; and ordained priest by the Bishop of Toronto in St. Alban's Cathedral, Toronto, in 1902. Before coming to the Church of the Advent, Mr. Reeve was curate at Holy Trinity, Middletown, Conn. The former rector of the Church of the Ascension, to which Mr. Reeve goes, was the Rev. C. K. Drake, who resigned last June because of ill health and went to the Southwest, where he now is. The church has nearly 175 communicants and is to be congratulated on getting Mr. Reeve, who possesses many qualifications which will serve him in good stead in his new rectorship.

Two beautiful windows are to be installed in the beautiful Gothic Church of All Saints', Brookline (the Rev. Dr. Daniel D. Addison, rector). The windows are given by members of the Corey family, who were the original owners of the land on which the church stands. The windows are of a highly decorative order. The figures in one of them represent Joshua, St. Michael, and Gideon; in the other, Mary Magdalene, the Virgin, and St. Elisabeth. The decorative unity in each of the windows is thoroughly commendable. The three women figures, carefully differentiated from each other in action, and beautifully related in both line and color, are set at just the right depth. The inscriptions under the two windows read:

"This window is given by her sons and daughters in loving memory of their mother, Sarah Elizabeth Corey, Jan. 21, 1834—November 22, 1904. 'Her children rise up and call her blessed.'"

"This window is given by the sons and daughters of the fourth generation in loving memory of their father, Timothy Corey, 1822-1887; grandfather, Timothy Corey, 1782-1844; and great-grandfather, Capt. Timothy Corey, 1742-1811, all residents of Brookline and original owners of the land upon which this church stands. 'A good man leaveth an inheritance to his children.'"

The designer of these windows is Mr. Harry Eldridge Goodhue, who is making quite a name for himself as a high-class designer of church windows. Mr. Goodhue first came into especial prominence when he exhibited the "Brown Memorial" window in Emmanuel Church, Newport.

Before the members of St. Paul's Society at Harvard University, Bishop Thomas A. Jaggar preached on "Idealizing Realities," on the evening of the 12th. On the evening of April 23d, the Rev. Dr. Elwood Worcester is to speak in Appleton Chapel; on the evenings of May 10th and 21st, the Rev. Dr. Floyd W. Tomkins of Philadelphia is to speak in the same place.

The offer which St. Stephen's Church recently made to the Church of the Good Shepherd for a union of the two parishes has been withdrawn. The arrangement did not seem to offer as much to St. Stephen's as was first thought it might. Not as much money through the sale of the Good Shepherd property would be available, and furthermore, the parishioners of St. Stephen's were greatly averse to giving up their present location, in which section the parish certainly is doing a large work. The vestry of the Good Shepherd is holding a meeting soon, when the offer from the Church of the Messiah, looking

HONEST CONFESSION.

A DOCTOR'S TALK ON FOOD.

There are no fairer set of men on earth than the doctors, and when they find they have been in error they are usually apt to make honest and manly confession of the fact.

A case in point is that of an eminent practitioner, one of the good old school, who lives in Texas. His plain, unvarnished tale needs no dressing up:

"I had always had an intense prejudice, which I can now see was unwarrantable and unreasonable, against all muchly advertised foods. Hence, I never read a line of the many 'ads.' of Grape-Nuts, nor tested the food till last winter.

"While in Corpus Christi for my health, and visiting my youngest son, who has four of the ruddiest, healthiest little boys I ever saw, I ate my first dish of Grape-Nuts food for supper with my little grandsons. I became exceedingly fond of it and have eaten a package of it every week since, and find it a delicious, refreshing, and strengthening food, leaving no ill effects whatever, causing no eructations (with which I was formerly much troubled), no sense of fullness, nausea, nor distress of stomach in any way.

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to a union of these two churches, and already referred to in this department, may again be taken up.

It is understood that an informal vote of the corporation of St. Paul's Church has developed the fact that there is a good majority in favor of turning over the Tremont Street property to the Diocese for Pro-Cathedral purposes. Meanwhile Bishop Lawrence has sent out a call to the special committee having the Cathedral matter in hand (which in effect is the Standing Committee of the Diocese) for a meeting to consider the Cathedral question.

An exceptional succession of inaccuracies was made in a short item under this diocesan head last week, relating to an address on the subject of missions before the Missionary Society of the Church of the Advent. The address was made by Mr. James M. Hubbard, who is connected with the *Youth's Companion*, but not as an editor. He is not a vestryman of Emmanuel Church, as stated in the item, nor was he formerly a Unitarian.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Noonday Services—The May Missionary Conferences.

The noonday services during Holy Week began with large attendance, in which the number of men has greatly exceeded that of women. Bishop Nicholson was the speaker on Monday and the Rev. Frederick Edwards on Tuesday, while others of the city clergy will complete the series, Dr. Robinson of Racine College being the speaker on Good Friday. One result of these Holy Week services, begun last year, is that another series has been commenced at the same hour and for the same week this present year at the Y. M. C. A. building, in connection with a Methodist revival.

The general committee having in charge the arrangements for the missionary conferences of the Laymen's Forward Movement was called for Wednesday of this present week, and it is hoped that the completed programmes may be ready for distribution in the city churches on Easter Day.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Two Institutions Consolidated—Diocesan Notes—Windows for Rochester.

At a joint meeting of the trustees of "The Church Deaconess' Home," and "The Church Home of Minnesota" for aged women, held this week in St. Paul, it was decided to merge the two corporations into one. The Deaconess' Home owns a commodious building but has at present no students; the Home for aged women has many inmates, but has to rent its building. It is hoped that eventually the Deaconess' home will be sold and a site secured mid-way between St. Paul and Minneapolis, and suitable buildings be erected as a training school for deaconesses, and a home for the aged. The officers and trustees of the new corporation were elected from the officers and trustees of the two institutions, and are as follows: Honorary President, the Bishop of the Diocese; President, Rev. Theodore Sedgwick; Vice-President, Mrs. B. I. Stanton; Secretary, Mrs. Ladd; Treasurer, Mrs. V. I. Hawkins; Warden, Rev. C. E. Haupt.

St. Mark's parish, Minneapolis, known as the Pro-Cathedral, of which the Bishop is rector and the Rev. Messrs. C. Edgar Haupt and G. Heathcote Hills are vicars, had the largest class in the history of the parish confirmed on Sunday morning. Several of the parishes in the Diocese are making a similar record this year, and it is probable that the Bishop will report at the coming diocesan Council, to be held at Red Wing next month, the largest number confirmed in any one year in the history of the Diocese.

All of the Minnesota members of the graduating class at Seabury have been assigned work which they will take up after their ordination in May. Richard S. Read will take the work at Marshall and Tracy; Fred H. Stevens, at Luverne; Elmer N. Schmuck, at New Ulm; and Philip K. Edwards will take charge of the parish at Albert Lea during the absence of the rector (the Rev. George H. Mueller) in Europe. It is the policy of the Bishop that at least every county-seat shall have a resident clergyman, and the appointments of three of the men named is a step further towards this ideal.

Several new memorial windows have recently been placed in Calvary Church, Rochester (Rev. W. W. Fowler, rector). A sanctuary window with a copy of Hofmann's "Christ Blessing Little Children" as the centre piece, is presented by Dr. C. Graham and Mrs. Charles Mayo as a memorial to their father and mother. In the choir is a pictorial representation in glass of St. Cecilia, presented to the parish by Dr. S. and Mr. Cornelius Judd in memory of their mother, Mrs. Emma J. Judd, who was a communicant of the church and long a member of the choir. The first window in the nave has the design of the cross encircled by the crown. It was presented by Mr. and Mrs. A. W. Blakely in memory of his father and mother, Mr. and Mrs. D. B. Blakely, communicants of the church, who were greatly interested in its early history. The second has a design of Easter lilies about the Bible, with a large cross in the background. It was presented by Mrs. Wm. Brown in memory of her husband, who was a devout and earnest member of the parish.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

St. Louis Notes.

The Lenten services at the Garrick Theatre in St. Louis, under the Brotherhood of St. Andrew, have been unprecedented from the standpoint of attendance and interest. The whole city seems to realize the Lenten season as a result of this effort on the part of the Brotherhood. The Rev. John Henry Hopkins has just completed his course of addresses, which were instructive and eloquent.

The St. Louis Clericus have had interesting meetings, with papers evoking debate

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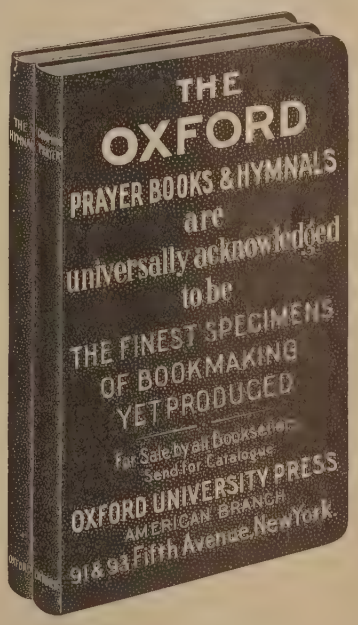

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and drawing the clergy together, although the entire clerical staff of the city is very hard worked with services.

Father Huntington, in addition to his mid-day services, preached daily while in St. Louis. The mass meeting for men in Music Hall was a most extraordinary occasion, when he delivered a telling address on Judas Iscariot, "who also betrayed Him."

The Woman's Auxiliary of the Diocese assembled in the beautiful new guild rooms of St. Peter's Church on the 11th of April and heard most interesting and earnest talks from the Rev. and Mrs. John Henry Hopkins of Chicago. The large attendance of women were led to renewed effort under the stirring plea of Mrs. Hopkins for the United Offering, while Mr. Hopkins so clearly brought out the admirable work of the Church Publishing House in New York City.

Mr. Shelby, representing the Brotherhood of St. Andrew, from Denver, has been visiting the chapters in St. Louis and has given his aid to the rectors in reviving the work of the Brotherhood.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, D.D., Bp. Coadj.

Gift at Wymore.

The Society of Saint Charles, King and Martyr, of England, has presented a brass processional cross to St. Luke's Church, Wymore.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Missionary Lectures in Jersey City—Quiet Day—Sunday School Conference.

Owing to appointments set far ahead, Bishop Lines was obliged to conclude his weekly missionary lectures at St. John's Church, Jersey City, last week. He rounded off the series by presenting the Modern Missionary Movement, showing the wonderful work done by the Moravians, of whose zeal he spoke in the highest terms, and urged all his hearers to study something of the results accomplished by this sect. He described the rise and development of the S. P. C. K. and the S. P. G., and then traced the early missionary work of the American Church in the far West, among the Indians. Archdeacon Mann came to St. John's last Thursday to take the Bishop's place with a final mission talk. As the announcement had been made early in the week of Dr. Mann's acceptance of the call to Trinity Church, Boston, many of his old friends made it a point to be present at the service.

The feeling is very general that Dr. Mann will be much missed throughout the Diocese. His strong personality has left its mark in many places.

A Quiet Day was held at St. Mary's Church, Ridgefield Park, from Sunday evening, April 9th, to the celebration on the morning of April 11th. It was conducted by the Rev. E. P. Hooper, curate of Holy Innocents', Hoboken, who took for his subject, "The Life of St. Peter."

The fourth Sunday School Conference of the Diocese was held in Grace Church, Jersey City, on Tuesday evening, April 11th. The Rev. George S. Bennett, the rector, sang the Litany. The first speaker of the evening was the Rev. William Cleveland Hicks, curate of St. Agnes' chapel, New York, who clearly set forth the Church's duty in regard to her children as set forth in the Exhortation in the Baptismal Office and other parts of the Prayer Book. He said that in many places the Church belittled her Sunday School system in the eyes of pupils by giving out cheap leaflets. The children, he said, could not help but compare them with their modern, up-to-date, and well-printed school books and naturally they would draw the inference that the secular education was the most important. Bishop Lines followed with a very enthusiastic Sunday School address, in which he made a very strong plea for more teachers and more people to interest themselves in the Sunday School generally.

These conferences were inaugurated by Bishop Lines, last fall, with a view toward awakening new interest in the question. The meetings have succeded very well and will be continued in the various parishes.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.
David H. Greer, D.D., Bp. Coadj.

Bell for St. James', Fordham.

The children of the late Catherine Elizabeth Schwab have presented a large bronze church bell and bell tower to St. James' Church, Fordham, in memory of their mother. The bell is suitably inscribed, and was made at the foundry of the Meneely Bell Company, in Troy, N. Y.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Toledo Notes.

The annual meeting of the Toledo Woman's Auxiliaries was held in St. Andrew's chapel on Wednesday, April 12th. Mrs. T. H. Walbridge was elected Vice-President and Mrs. Monroe Wolverton Secretary-Treasurer. Reports showed that the Auxiliaries have paid the year's dues for endowing a bed in St. Elisabeth's Hospital, Shanghai, China, the memorial to Mrs. Clapp, the late wife of our heroic missionary on Bontoc, P. I. St. Mark's reported having raised since last meeting, $215.70.

The Bishop conducted a Quiet Day with the clergy of the Toledo Convocation in Trinity chapel, Toledo, last week, and the Convocation nominated the Rev. W. A. Grier, rector of St. John's, to the Bishop as Dean. The nomination was confirmed. He was also nominated to Convention to represent this Convocation on the Missionary Board of Ohio.

On Easter Monday the Toledo Clericus will entertain at their lunch the outgoing and incoming clergy of Trinity Church.

OREGON.

B. W. Morris, D.D., Bishop.

Chimes for Portland.

Announcement of the gift of a beautiful chime of nine bells to Trinity Church, Portland, has just been made, the donor being Miss Rachel W. Morris, sister of the Rt. Rev.

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SAINT KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 21, 1905. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D. Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.
Address: The Sister Superior.

the Bishop of Oregon. It is hoped to have the bells installed during the coming summer, and they are now being made with the greatest care by the Meneely Bell Co., in Troy, N. Y. The chime will duplicate the much admired set in the Chapel of Our Merciful Saviour, at the Oakes Home in Denver, and it is thought will prove the most acceptable chime west of the Rocky Mountains.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Church Reopened at Norristown—Philadelphia Notes.

All Saints' Church, Norristown, was opened on the first Sunday in April, after being closed for some six months, during which time the building was enlarged and remodeled at a cost of about $20,000. The extension of the building is uniform with the older part, and includes a new sanctuary, choir, and transept, with a square tower spanning the intersection. The rear of the church adjoins the parish house. The parish is free from debt, and the church will be consecrated by the Bishop at an early day. The rector, the Rev. W. Herbert Burk, will now be enabled to give more time to the building of the Washington Memorial Chapel at Valley Forge, in which he is much interested.

Stainer's "Crucifixion" has been very generally sung by the choirs connected with many parishes in Philadelphia. Holy Trinity chapel, old Christ Church, the Church of the Nativity, St. Andrew's, Philadelphia, and St. Andrew's, Mantua, and the Church of the Holy Apostles are among these.

An interesting meeting of the Junior Department of the Philadelphia Local Assembly B. S. A. was held in St. Matthew's Church, Francisville, on Friday evening, April 14th, to arrange for the summer conference. It was decided to hold the same on Saturday afternoon and evening, June 3d. It was decided to hold a camp on the Perkiomen Creek in August and to have a baseball league to compete for the Ewing L. Miller cup, which was won last summer by the team connected with the chapter of the Church of the Resurrection.

Old St. Paul's Church, on Third Street below Walnut, the basement of which is now used by the City Mission and has been fitted up as offices, will soon be further restored so that the portion used for worship will be greatly beautified and made fit for the services which are held in St. Paul's from time to time. The wonderful influence which the Rev. Richard Newton, D.D., had upon young folks whilst rector of this parish has gone on in missionary and other ways, and this contemplated renovation is one of the more recent results. It is well to perpetuate this church as a memorial of the spirit of missions, which is becoming more and more active in the American Church.

Every effort is being made to pay off the entire indebtedness of the Church of the Ascension (the Rev. G. Woolsey Hodge, rector), before Ascension day. Several thousand dollars have been collected so that the debt has been reduced to $8,500.

Beautiful stalls of oak have been given by the ladies of the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector) for the priests. A curtain suspended from brass bars will soon be placed at the rear of the nave, so that the worshippers may be protected from being chilled when the doors are opened, as well as to prevent distraction because of late comers to the services. These will cost $100. It is hoped that before the 50th anniversary of the beginning of the parish, which occurs in November, the entire interior will be renovated and made to conform to the magnificent organ which has recently been built.

Of the $1,000 fund for the extension of the Brotherhood of St. Andrew in the Diocese of Pennsylvania authorized by the Philadelphia Local Assembly, the sum of over $800 has been pledged since last St. Andrew's day.

A general canvass of the neighborhood of St. Matthew's Church, Francisville (the Rev. J. Henning Nelms, rector), has been productive of some remarkable results. Over three thousand visits have been paid by the priests and parishioners of the church, which is accredited with being situated in a strong Roman section of the city. Maps of the district were made and the work was done systematically.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Diocesan Notes.

The April meeting of the Clerical Union occurred on Monday, April 10th, at St. Peter's parish where, after luncheon, the rector of the parish, the Rev. Dr. Ward, read a paper on "Preaching."

The speaker at the noon-day Lenten services in St. Andrew's Church during the week ending April 15th, was the Rev. W. F. Faber, of Lockport, N. Y. His general topic was "Chapters from the Spiritual Life," subdivided into "Birth," "Nurture," "Nourishment," "Work," "Conflict," and "Victory."

The regular quarterly meeting of the Pittsburgh Assembly B. S. A., was held at Emmanuel Church, Allegheny (the Rev. E. M. Paddock, rector), on Thursday evening, April 13th, the address being delivered by the Rev. D. L. Ferris of Calvary Church, Pittsburgh.

Rather a unique series of Lenten services have been those given by the lay readers of St. Stephen's parish, McKeesport, under the auspices of the parochial chapter of the Brotherhood of St. Andrew. They took the form of "Cottage Meetings," being held in private houses in small towns or villages in the vicinity of McKeesport, where the Church has no mission as yet. These places were Scott Haven, Port Vue, Fite Station, Grand View, and South Park. The lay readers also had charge of the week-day services at St. James' mission during Lent. The attendance at all these meetings has been most excellent, and much interest in the Church has been stirred up in the various localities, which we hope may eventually result in the establishment of missions in one or more of them.

RHODE ISLAND.

Wm. N. McVickar, D.D., Bishop.

Chimes for Westerly.

The unnamed donor of the new spire on Christ Church, Westerly, has further increased his benefaction by the gift of a chime of ten bells, in the key of F, the order for which was recently given to the Meneely Bell Co. of Troy, N. Y., who also made the chime in "Old Trinity" Church, Newport, which is in the same key.

SOUTHERN FLORIDA.

Wm. Crane Gray, D.D., Miss. Bp.

Rectory for Palm Beach.

A rectory is to be constructed at Palm Beach for the mission of Bethesda-by-the-Sea. It is hoped that the edifice may be completed by September 1st.

SPRINGFIELD.

Geo. F. Seymour, D.D., LL.D., Bishop.
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1832, received a visit on Passion Sunday from its newest Bishop, the Rt. Rev. Edward William Osborne, Bishop Coadjutor. There were large congregations and sweetly and reverently sung services. Among others, the Mayor of the city was noticed in the congregation. The Bishop celebrated the Holy Eucharist at 7 A. M. and preached both morning and afternoon, addressing the Sunday School also at 9:30. In the evening, accompanied by the rector, the Rev. W. Mitchell, the Bishop went over to Petersburg, which is temporarily in the care of the rector of Jacksonville. They found a full church awaiting them, to whom the Bishop preached a touching sermon on Repentance for Forgotten Sins.

Returning to Jacksonville, the Bishop followed his very general custom of seeing something of the institutions and social life of the town. His first visit was to Illinois College, with its 300 students. At the request of the Principal, the rector, Mr. Mitchell, conducted the opening devotions, after which the Bishop interested the students with an account of educational work in Africa, with some reference to Mr. Cecil Rhodes and the Rhodes Scholarships. A second visit followed, being made to the great school for deaf mutes. Here the Bishop remained for nearly two hours, watching with great interest the instruction of the children in lip-reading. He also gave a talk on African life, to the delight of one of the classes, to whom the whole address was most vividly interpreted in the sign language. It was good to find members of the Church actively engaged in teaching both here and in the Blind School, which was visited in the afternoon. At this last visit the chief interest centered round the little Bohemian girl of eight years old who is deaf, dumb, and blind, but who, through the marvellously patient teaching of her instructor, can understand by touches on her hand not less than 500 words, and can answer questions on a specially constructed typewriter. The music of the school band was enjoyed and also the printing shops, which are entirely managed by a blind superintendent, inventor of the Braille typewriter just mentioned. In the evening, the Bishop received many of the parishioners in the parish hall, and on Monday morning took up his journey to Belleville, whose rector, the Rev. L. B. Richards, was for some years rector of Jacksonville.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Nashville—The Bishop's Lectures — Memphis Notes.

THE CHRIST CHURCH BRANCH of the Woman's Auxiliary has invited the branches from all the other parishes in Nashville to join in a mission study class, which meets every Friday morning in the parlors of the church. The subject for study is Alaska, stimulated by the recent visit to Nashville of Bishop Rowe. Ten-minute papers are read and hymns appropriate to Missions sung, and tea served afterward. The attendance is good and the meetings interesting and instructive.

THE NOON-DAY Lenten services held in the heart of the city of Nashville are all well attended, the clergy each taking a week in turn. Christ Church choir is rendering extra music on the Sunday nights in Lent, and "The Creation" was recently given.

THE BISHOP has through Lent been delivering a number of lectures; at St. Mary's School, on Michael Angelo; before the Nineteenth Century Club, on Higher Education; at the Cathedral, on History of the English; at Sewanee, opening Address for the term; at the Church of the Good Shepherd, Memphis, a sermon to Railroad Men; at the Cathedral, "The Criticism of the Old Testament."

AT THE Church of the Holy Trinity, Memphis, the Bishop recently dedicated a font of marble, a gift in memory of the late Sidney Chambers. A handsome pulpit was also given, the gift of Mr. and Mrs. Causey; and an altar was given by the congregation. At the Church of the Good Shepherd improvements have recently been made to the rectory. At the Church Orphan's Home, under the charge of the Sisters of St. Mary, a Quiet Day was recently given by the Very Rev. James Craik Morris of St. Mary's Cathedral for the Lady Associates of the work at the Home, about thirty attending. Announcement has been made of the gift of $3,000 for an organ for St. Mary's Cathedral by Mrs. Benton, as a memorial of her late husband, Mr. O. H. Benton, a communicant of the Cathedral parish. The organ will be installed as soon as the nave is erected, which is expected by the late fall.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Sunday School Institute—Notes.

THE APRIL MEETING of the diocesan Sunday School Institute was held in St. John's parish hall, on the evening of Monday, the 10th inst. The topics for discussion were: (1) "The Resurrection—Its Practical Bearing on Life and Conduct, especially as applied to Children," which was presented in a striking and interesting manner by the Rev. Geo. C. Bratenahl, rector of St. Alban's Church; and (2) "Principles and Methods of Infant Department Teaching," given in an excellent paper by Miss Catharine Watkins, director of the Washington public kindergartens and in charge of the infant department of the Pro-Cathedral Sunday School. A brief discussion followed each paper.

ON THE Fifth Sunday in Lent, the rector of St. Alban's reminded the congregation of the notice before given that the Easter offering would be for the missionary work of the Church. He said that for eight years he had been hoping and praying for the time when this might be possible, for he had always felt that this should be an offering to the Risen Lord for the work for which He came to earth, instead of being used as is so often the case, for purely parochial purposes.

THE REV. W. R. TURNER has resigned the rectorship of the Church of St. Michael and All Angels, and will sail for England, his native land, soon after Easter, to be absent during the summer.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Endowment Fund — Ministering Children's League—Much Progress in the Diocese.

A COMMITTEE, appointed at the last convention, is now making an effort to increase the endowment fund of the Diocese to $100,000. If this can be accomplished it will relieve the parishes and missions of assessments. The Rev. Wm. Lucas is to visit the parishes and missions in the interest of such endowment.

A BRANCH of the Ministering Children's League has been organized at South Haven by Miss Grut of Chicago. There are some sixty members enrolled and six teachers. The membership is not confined to those be-

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longing to the Sunday School of Epiphany Church. St. Agnes' Guild is making an effort to meet a payment of $500 on the church building. The ladies are worthy of assistance in this good work.

Signs of awakened life are evident all over the Diocese. At Marshall, ground has been broken for a $10,000 parish house, and extensive repairs have been made to the rectory. The Rev. J. N. Rippey, M.D., has begun holding services at St. Joseph. Repairs have been made to the church and rectory at Petoskey and the salary of the rector has been increased. At Ionia the vestry has accepted the Bishop's appointment of the Rev. C. E. Jameson as rector and the flock is no longer shepherdless. A men's club has been formed in Grace Church, Traverse City, with 23 members.

Archdeacon Dodshon accomplished some good work during the storms of February and the sunshine of March. Missions were organized at Thomsonville and Marlboro, and similar action will probably be taken at Cadillac. Branches of the Woman's Auxiliary have been organized in a number of the missions. Mr. Dodshon has, in addition to his other work, officiated and preached in a number of vacant parishes.

The Rev. Dr. McCormick of St. Mark's, Grand Rapids, conducted a Quiet Day in St. Paul's Church, Flint, April 7th. The Lenten music has been made a feature at St. Mark's this year. Stainer's "Crucifixion" was rendered on the Fourth Sunday in Lent and was repeated on Palm Sunday. On Good Friday, Gaul's "Passion Music" will be sung.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Anniversary at the Ascension.

On Sunday, April 9th, the Church of the Ascension, Buffalo (Rev. Geo. B. Richards, rector), might have celebrated its 50th anniversary as a parish, but is reserving that privilege until the festival of the Ascension, June 1st; but the 50th year of service of Miss Belle Riley as a teacher in the Sunday School of the parish was marked by the presentation by the school to her of a handsome gold watch and chain as a testimonial to the love and loyalty she has won from teachers and pupils. No considerations of wind, weather, or personal comfort or convenience ever kept Miss Riley from her class, and illness or absence from the city have so seldom detained her as to establish for Miss Riley a very remarkable record.

Bishop Walker visited the church in the evening and confirmed 37 persons, and in his address made gracious reference to Miss Riley's long and faithful services in the Sunday School.

CANADA.

News of the Dioceses.

Diocese of Nova Scotia.

The need of clergy in this Diocese is at present very great. There are now fourteen vacancies, and the salaries offered are in all cases sufficient comfortably to maintain married men. In St. John's Church, Bear River, a series of sermons was given during Lent on the state, condition, and circumstances of the faithful departed.

Diocese of Fredericton.

The Rev. Canon Brock of Kentville has taken charge of St. John's Church, St. John, until a successor is appointed to the late Rev. J. de Soyres, the lamented rector. Canon Brock has been giving lectures during Lent on the history of the English Prayer Book. —A plan is on foot to procure a new organ for the Cathedral, Fredericton, which will probably be installed next summer.

The Church Before the Court of Reason

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